Iauuary hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Pſalmes	Morning Prayer.		Euening Prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	A	Kalend.	Circumciſion.		i	Gene. 17.	Rom. 2.	Deut. 10.	Colo. 2.
viii	2	b	iiii. No.			ii	Gene. 1.	Matt. 1.	Gene. 2.	Rom. 1.
	3	c	iii No.			iii	iii	ii	iiii	ii
xvi	4	d	pꝛid. No.			iiii	v	iii	vi	iii
	5	e	Nonas			v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie		vi	Eſay 60.	Luke 3.	Eſay 49.	Iohn 2.
xiii	7	g	vii Id.			vii	Gene. 9.	Matt. 5.	Gene. 12	Rom. 5.
ii	8	A	vi Id.	Lucian.		viii	xiii	vi	xiiii	vi
	9	b	v Id.			ix	xv	vii	xvi	vii
x	10	c	iiii Id.			x	xvii	viii	xviii	viii
	11	d	iii Id.			xi	xix	ix	xx	ix
xviii	12	e	pꝛid. Id.	Sol in Aquario.		xii	xxi	x	xxii	x
vii	13	f	Id	Hilarii.		xiii	xxiii	xi	xxiiii	xi
	14	g	xix kl.	Februarii.		xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii kl.			xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii kl.			xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.			xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Priſca.		xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.			xix	xxxv	xvii	xxxvii	i. Cor. i.
	20	f	xiii kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.		xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.		xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.			xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.			xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſ. Paul.		xxv	Wiſd. 5.	Acts. 22.	Wiſd 6.	Acts 26.
xiiii	26	e	vii kl.			xxvi	Gene. 48.	Matt. 23.	Gene. 49.	i. Cor. vii.
iii	27	f	vi kl.			xxvii	l	xxiiii	Exod. i.	viii
	28	g	v kl.			xxviii	Exod. 2.	xxv	iii	ix
xi	29	A	iiii kl.			xxix	iiii	xxvi	v	x
xix	30	b	iii kl.			xxx	vii	xxvii	viii	xi
viii	31	c	pꝛid. kl.			xxxi	ix	xxviii	x	xii

February hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / tarrieth } houre { 7. min. 15. / 4. min. 45. }

						Psalmes	Morning Prayer.		Euening Prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xvi	1	d	Kalend.	Fast.		ii	Exod. xi.	Marke i.	Exod. 12.	1. Cor. 13
	2	e	iiii No.	Purific. of Mary.		iii	Wisd. ix.	ii	Wisd. 12.	xiiii
v	3	f	iii No.	Blasii.		iiii	Exod. 13.	iii	Exod. 14.	xv
	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.	Agatue.		vi	xvii	v	xviii	2. Cor. i.
ii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxvii	ix	xxviii	v
xviii	10	f	iiii Id.			xi	xxviiii	x	Leuit. 18.	vi
vii	11	g	iii Id.	Sol in piscibus.		xii	Leuit. 19	xi	xx	vii
	12	A	prid. Id.			xiii	xxvi	xii	Num. 11.	viii
xv	13	b	Idus.			xiiii	Num. 12	xiii	xxi	ix
iiii	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.			xviii	xxiii	Luk. di. i.	xxiiii	xiii
	18	g	xii kl.			xix	xxv	di. i.	xxvii	Galat. i.
x	19	A	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	d	viii kl.			xxiii	Deut. 2.	v	iii	v
	23	e	vii kl.	Fast.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias.		xxv	Wisd. 19.	vii	Eccles. 1.	Ephes. i.
iii	25	g	v kl.			xxvi	Deut. 6.	viii	Deut. 7.	ii
	26	A	iiii kl.			xxvii	viii	ix	ix	iii
vi	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	prid. kl.			xxix	xii	xi	xv	v

BRITISH MUSEUM

March hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
xix	1	d	Kalend.		Dauid.	xxx	Deut. 16.	Luke 12	Deut. 17.	Ephe. 6.
viii	2	e	vi No.		Cedde.	i	xviii	xiii	xix	Phylip. 1
	3	f	v No.			ii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.			iii	xxii	xv	xxiii	iii
v	5	A	iii No.			iiii	xxv	xvi	xxvi	iiii
	6	b	pꝛid. No.			v	xxvii	xvii	xxviii	Coloſ. 1.
xiii	7	c	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii Id.			vii	xxi	xix	xxxii	iii
	9	e	vii Id.			viii	xxiii	xx	xxxiii	iiii
x	10	f	vi Id.			ix	Joſua. 1.	xxi	Joſua 2.	1. Theſ. 1.
	11	g	v Id.			x	iii	xxii	iiii	ii
xviii	12	A	iiii Id.		Gregorie.	xi	v	xxiii	vi	iii
vii	13	b	iii Id.		Sol in Ariere.	xii	vii	xxiiii	viii	iiii
	14	c	pꝛid. Id.			xiii	ix	John i.	x	v
xv	15	d	Idus.			xiiii	xxiii	ii	xxiiii	2. Theſ. 1
iiii	16	e	xvii kl.		Apꝛilis.	xv	Judg. 1.	iii	Judg. 2.	ii
	17	f	xvi kl.			xvi	iii	iiii	iiii	iii
xii	18	g	xv kl.		Edward.	xvii	v	v	vi	1. Tim. 1.
i	19	A	xiiii kl.			xviii	vii	vi	viii	ii.iii
	20	b	xiii kl.			xix	ix	v i	x	iiii
ix	21	c	xii kl.		Benedict.	xx	xi	viii	xii	v
	22	d	xi kl.			xxi	xiii	ix	xiiii	vi
xvii	23	e	x kl.			xxii	xv	x	xvi	2. Tim. 1.
vi	24	f	ix kl.		Init. re. Iaco Faſt	xxiii	xvii	xi	xviii	ii
	25	g	viii kl.		Annun. of Mary.	xxiiii	Eccleſ. 2.	xii	Eccleſ. 3.	iii
xiiii	26	A	vii kl.			xxv	Judg. 19.	xiii	Judg. 20.	iiii
iii	27	b	vi kl.			xxvi	xxi	xiiii	Ruth 1.	Titus 1.
	28	c	v kl.			xxvii	Ruth 2.	xv	iii	ii.iii
xi	29	d	iiii kl.			xxviii	iiii	xvi	1. King. 1	Philem.
	30	e	iii kl.			xxix	1. King. 2.	xvii	iii	Heb. 1.
xix	31	f	pꝛid. kl.			xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1 Leſſon.	2. Leſſon.
viii	1	g	Kalend.			i	1. King. 6	John 19.	1. King. 7	Hebr. 3.
xvi	2	A	iiii	No.		ii	viii	xx	ix	iiii
v	3	b	iii	No.	Richard.	iii	x	xxi	xi	v
	4	c	prid.	No.	Ambroſe.	iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii	Id.		vi	xvi	iii	xvii	viii
	7	f	vii	Id.		vii	xviii	iiii	xix	ix
	8	g	vi	Id.		viii	xx	v	xxi.	x
x	9	A	v	Id.		ix	xxii	vi	xxiii	xi
xviii	10	b	iiii	Id.		x	xxiiii	vii	xxv	xii
vii	11	c	iii	Id.	Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	prid.	Id.		xii	xxviii	ix	xxix	Jam. 1.
xv	13	e	Idus.			xiii	xxx	x	xxx.	ii
iiii	14	f	xviii	kl.	Maii.	xiiii	2. King. 1.	xi	2. King. 2	iii
	15	g	xvii	kl.		xv	iii	xii	iiii	iiii
xii	16	A	xvi	kl.		xvi	v	xiii	vi	v
i	17	b	xv	kl.		xvii	vii	xiiii	viii	1. Pet. 1.
	18	c	xiiii	kl.		xviii	ix	xv	x	ii
ix	19	d	xiii	kl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii	kl.		xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi	kl.		xxi	xv	xviii	xvi	v
vi	22	g	x	kl.		xxii	xvii	xix	xviii	2. Pet. 1
	23	A	ix	kl.	S. George.	xxiii	xix	xx	xx	ii
xiiii	24	b	viii	kl.		xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii	kl.	Marke Euang.	xxv	Eccle. 4.	xxii	Eccleſ. 5.	1. Joh. 1
	26	d	vi	kl.		xxvi	2. Kin. 23	xxiii	2. Kin. 24	ii
ii	27	e	v	kl.		xxvii	3. King. 1	xxiiii	3. King 2.	iii
	28	f	iiii	kl.		xxviii	iii	xxv	iiii	iiii
xix	29	g	iii	kl.		xxix	v	xxvi	vi	v
viii	30	A	prid.	kl.		xxx	vii	xxvii	viii	2. 3. Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne riseth 4. min. 36. houre
Sunne falleth 7. min. 34.

							Psalmes	Morning prayer.		Euening prayer.	
								1. Lesson.	2. Lesson.	1. Lesson	2. Lesson
	1	b	Kalend.		Philip & Iacob	i		Eccle. 7.	Acts. 8.	Eccle. 9.	Jude 1.
xvi	2	c	vi	No.		ii		3. King. 9	xxvii	3. Kin. 20	Rom. 1.
b	3	d	b	No.	In. of the Crof.	iii		xi	Matth. 1	xii	ii
	4	e	iiii	No.		iiii		xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v		xv	iii	xvi	iiii
ii	6	g	prid.	No.	Joyn Euang.	vi		xvii	iiii	xviii	v
	7	A	Nonas.			vii		xix	v	xx	vi
x	8	b	viii	Jd.		viii		xxi	vi	xxii	vii
xviii	9	c	vii	Jd.		ix		4. King. 1	vii	4. King. 2	viii
vii	10	d	vi	Jd.		x		iii	viii	iiii	ix
	11	e	v	Jd.		xi		v	ix	vi	x
	12	f	iiii	Jd.	Sol in Gemini.	xii		vii	x	viii	xi
xv	13	g	iii	Jd.		xiii		ix	xi	x	xii
iiii	14	A	pri.	Jd.		xiiii		xi	xii	xii	xiii
	15	b	Idus.			xv		xiii	xiii	xiii	xiiii
xii	16	c	xvii	kl.	Junii.	xvi		xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii		xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii		xix	xvi	xx	1. Cor. 1.
ix	19	f	xiii	kl.	Dunstane.	xix		xxi	xvii	xxii	ii
	20	g	xii	kl.		xx		xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.		xxi		xxv	xix	1. Esdr. 2.	iiii
vi	22	b	xi	kl.		xxii		1. Esdr. 3.	xx	iiii	v
	23	c	x	kl.		xxiii		v	xxi	vi	vi
xiiii	24	d	ix	kl.		xxiiii		vii	xxii	ix	vii
iii	25	e	viii	kl.		xxv		2. Esdr. 1.	xxiii	2. Esdr. 2.	viii
	26	f	vii	kl.	Augustine.	xxvi		iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii		vi	xxv	viii	x
	28	A	v	kl.		xxviii		ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix		xiii	xxvii	Ester 1.	xii
viii	30	c	iii	kl.		xxx		Ester 2.	xxviii	iii	xiii
xvi	31	d	pri.	kl.		xxx		iiii	Mark. 1.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
	1	e	Kalend.			i	Ester 6.	Mark. 2.	Ester 7.	1. Cor. 15.
	2	f	iiii No.			ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nichomede.		iii	Job 1.	iiii	Job 2.	2. Cor. 1.
ii	4	A	prid. No.			iiii	iii	v	iiii	ii
	5	b	Nonas	Boniface.		v	v	vi	vi	iii
x	6	c	viii Id.			vi	vii	vii	viii	iiii
xviii	7	d	vii Id.			vii	ix	viii	x	v
vii	8	e	vi Id.			viii	xi	ix	xii	vi
	9	f	v Id.			ix	xiii	x	xiiii	vii
	10	g	iiii Id.			x	v	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.		xi	Ecc. 10.	Acts. 14.	Eccl. 12.	Acts. 15.
iiii	12	b	prid. Id.	Solis Cancro.		xii	Job 17. 18	Mar. 12.	Job 19.	2. Cor. 9.
	13	c	Idus.	Solit. æstiuum.		xiii	xv	xiii	xvi	x
xii	14	d	xviii kl.	Iulii.		xiiii	xvii	xiiii	xviiii	xi
i	15	e	xvii kl.			xv	xviiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi kl.			xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.			xvii	xxx	Luke 1.	xxxi	Galat. 1.
	18	A	xiiii kl.			xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.	Nati. K. Iames.		xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii kl.	Edward.		xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.			xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.			xxii	xl	vi	xli	vi
iii	23	f	ix kl.	Fast.		xxiii	xlii	vii	Prou. 1.	Ephes. 1.
	24	g	viii kl.	Iohn Baptist.		xxiiii	Mala. 3.	Matt. 3.	Mala. 4.	Matt. 14
xi	25	A	vii kl.			xxv	Prou. 2.	Luke 8.	Prou. 3.	Ephes. 2.
	26	b	vi kl.			xxvi	iiii	ix	v	iii
xix	27	c	v kl.			xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Fast.		xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apost.		xxix	Eccl. 15.	Acts 3.	Eccl. 19.	Acts. 4.
xvi	30	f	prid. kl.			xxx	Prou. 10.	Luke 12.	Prou. 11.	Ephes. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Pſalmes	Morning Prayer.		Euening Prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2 Leſſon.
b	1	g	Kalend.	Circumc. of Mary.		i	Prou. 12.	Luke 13.	Prou. 13	Phil. 1.
	2	A	vi	No.		ii	xiiii	xiiii	xv	ii
xiii	3	b	v	No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	No.		iiii	xvii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Coloſ. 1.
x	6	e	pri.	No.	Dogdayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
vii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxix	1. Theſ. 1
	10	b	vi	Id.		x	xxxi	xxii	Eccle. 1.	ii
xv	11	c	v	Id.		xi	Eccle. 2.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Sol in Leone	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	John 1.	vii	v
xi	14	f	pri.	Id.		xiiii	viii	ii	ix	2. Theſ. 1
	15	g	Id.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Iere. 1.	iii
	17	b	xvi	kl.		xvii	Ierem. 2.	v	iii	1. Tim. 1
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
xvii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.	Magdalene.	xxi	x	ix	xi.	vi
xii	22	g	xi	kl.		xxii	xii	x	xiii	2. Tim. 1
iii	23	A	x	kl.	Faſt.	xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Iames Apoſtle	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Anne.	xxv	Eccl. 21.	xiii	Eccle. 29.	iiii
xix	26	d	vii	kl.		xxvi	Iere. 18	xiiii	Iere. 19.	Titus. 1
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii	kl.		xxix	xxiiii	xvii	xxv	Hebr. 1.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	pri.	kl.		xxx	xxvii	xix	xxviii	iii

August hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Psalmes	Morning Prayer.		Euening Prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xiii	1	c	Kalend.	Lammas.		i	Jere. 30.	Joh. 20.	Jere. 31.	Hebr. 4.
ii	2	d	iiii. No.			ii	xxxii	xxi	xxxiii	v
	3	e	iii No.			iii	xxxiiii	Acts. 1.	xxxv	vi
x	4	f	prid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Transfigurat.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jesus		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliiii	vi	xlv xlvi	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.	Sol in Virgine.		xi	li	ix	lii	Jam. 1.
xi	12	g	prid. Id.			xii	Lam. 1.	x	Lam. 2.	ii
	13	A	Idus.	Septembris.		xiii	iii	xi	iiii	iii
	14	b	xix kl.			xiiii	v	xii	Ezek. 2.	iiii
x	15	c	xviii kl.			xv	Ezek. 3.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	1 Pet. 1.
xvii	17	e	xvi kl.			xvii	xiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Dan. 1.	xvii	Dan. 2.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	2. Pet. 1.
	22	c	xi kl.			xxii	vii	xx	viii	ii
xi	23	d	x kl.	Fast.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Bartho. Apost.		xxiiii	Eccli. 25	xxii	Eccl. 29.	1. Joh. 1.
viii	25	f	viii kl.			xxv	Dan. 11.	xxiii	Dan. 12.	ii
	26	g	vii kl.			xxvi	☞	xxiiii	Prou. 30	iii
xvi	27	A	vi kl.			xxvii	Ose. 1.	xxv	Ose. 2. 3.	iiii
v	28	b	v kl.	Augustine.		xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii kl.	Behead. of Joh.		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx	ix	xxviii	x	Jude 1.
xiii	31	e	prid. kl.			xxx	xi	Matth. 1	xii	Rom. 1.

☞ Note, that the 13. of Daniel, touching the History of Susanna, is to be read vntill these words: *And King Astyages &c.*

September hath xxxj. dayes.

The Moone xxix.

Sunne { riseth / tarieth } houre { 5. min. 36. / 6. min. 24. }

						Psalmes	Morning Prayer. 1 Lesson.	Morning Prayer. 2. Lesson.	Euening Prayer. 1. Lesson.	Euening Prayer. 2. Lesson.
ii	1	f	Kalend.	Giles.		i	Ose 13.	Matth. 2.	Ose 14.	Rom. 2.
	2	g	iiii No.			ii	Joel 1.	iii	Joel 2.	iii
x	3	A	iii No.			iii	iii	iiii	Amos 1.	iiii
xviii	4	b	prid. No.			iiii	Amos 2.	v	iii	v
viii	5	c	Nonas.	Dogdayes end		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.	Enurcus bish.		vii	viii	viii	ix	viii
v	8	f	vi Id.	Nati. of Mary.		viii	Abdi 1.	ix	Jonas 1.	ix
iii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Miche. 1.	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
x	12	c	prid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus			xiii	vii	xiiii	Naum. 1.	xiiii
	14	e	xviii kl.	Holy Crosse.		xiiii	Naum. 2.	xv	iii	xv
	15	f	xvii kl.	Æquinoctium		xv	Abac. 1.	xvi	Abac. 2.	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. 1.	1. Cor. 1.
vi	17	A	xv kl.	Lambert.		xvii	Soph. 2.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge. 1.	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. 1.	xx	Zac. ii. iii.	iiii
iii	20	d	xii kl.	Fast.		xx	iiii. v	xxi	vi	v
	21	e	xi kl.	S Matthew.		xxi	Eccli. 35	xxii	Eccli. 38	vi
xi	22	f	x kl.			xxii	Zach. 7.	xxiii	Zac. viii.	vii
xiii	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.		xxvi	Mal. 1.	xxvii	Mala. 2.	xi
xvi	27	d	v kl.			xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.			xxviii	Tob. 1.	Mark. 1.	Tob. ii.	xiii
xiii	29	f	iii kl.	S Michael.		xxix	Eccli. 39	ii	Eccl. 44.	xiiii
ii	30	g	prid. kl.	Hierome.		xxx	Tob iii.	iii	Tob. 4.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 6. min. 35. / 5. min. 25. }

						Pſalmes	Morning Prayer.		Euening Prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	A	Kalend	Remig.		i	☞	Marke 4	Joſua 20	i. Cor. 16.
r	2	b	vi No.			ii	Tob. 7.	v	Joſua 22	2. Cor. 1.
	3	c	v No.			iii	ix	vi	Tob 10.	ii
xviii	4	d	iii. No.			iiii	xi	vii	xii	iii
vii	5	e	iii No.			v	xiii	viii	xiiii	iiii
	6	f	prid. No.	Faith.		vi	Judit. 1.	ix	Judit. 2.	v
xv	7	g	Nonas			vii	iii	x	iiii	vi
iiii	8	A	viii Id.			viii	v	xi	vi	vii
	9	b	vii Id.	Denis.		ix	vii	xii	viii	viii
xiii	10	c	vi. Id.			x	ix	xiii	x	ix
	11	d	v Id.			xi	xi	xiiii	xii	x
	12	e	iiii Id.	Sol in Scorpio.		xii	xiii	xv	xiiii	xi
x	13	f	iii Id.	Edward.		xiii	xv	xvi	xv	xii
	14	g	prid. Id.			xiiii	Wiſd. 1.	Luk di. 1.	Wiſd. 2.	xiii
xvii	15	A	Idus.			xv	iii	di. i.	iiii	Galat. 1.
	16	b	xvii kl.	Nouembris.		xvi	v	ii	vi	ii
vi	17	c	xvi kl.	Etheldrede.		xvii	vii	iii	viii	iii
xiiii	18	d	xv kl.	Luke Euang.		xviii	Eccle. 51.	iiii	Job 1.	iiii
iii	19	e	xiiii kl.			xix	Wiſd. 9.	v	Wiſd. 10.	v
	20	f	xiii kl.			xx	xi	vi	xii	vi
xi	21	g	xii kl.			xxi	xiii	vii	xiiii	Epheſ. 1.
xix	22	A	xi kl.			xxii	xv	viii	xvi	ii
	23	b	x kl.			xxiii	xvii	ix	xviii	iii
viii	24	c	ix kl.			xxiiii	xix	x	Eccle. 1.	iiii
	25	d	viii kl.	Chriſpine.		xxv	Eccle. 2.	xi	iii	v
xvi	26	e	vii kl.			xxvi	iiii	xii	v	vi
v	27	f	vi kl.	Faſt.		xxvii	vi	xiii	vii	Phil. 1.
	28	g	v kl.	Simon and Iude		xxviii	Job 24. 25	xiiii	Job 42.	ii
xviii	29	A	iiii kl.			xxix	Eccle. 8.	xv	Eccle. 9.	iii
ii	30	b	iii kl.			xxx	x	xvi	xi	iiii
	31	c	prid. kl.	Faſt.		xxx	xii	xvii	xiii	Coloſ. 1.

☞ Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words, Theſe be the heads, &c.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / calleth } houre { 7. min. 34. / 4. min. 26. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
x	1	d	Kalend.	All Saints.		i	Wiſd. 3.	He. 11. 12	Wiſd. 5.	Reue. 19.
	2	e	iiii No.			ii	Eccliu. 14	Luke 18.	Eccle. 15.	Coloſ. 2.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
vii	4	g	prid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	1. Theſ. 1.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv. ☞	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John 1.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxi	2. Theſ. 1.
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiii	ii
	12	A	prid. Id.	Sol in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus	Brice.		xiii	xxxvii	v	xxxviii	1. Tim. 1.
xvii	14	c	xviii kl.	Decembus.		xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Hugh biſhop.		xvii	xlv	ix	☞	vi
iii	18	g	xiiii kl.			xviii	xlvii	x	xlviii	2. Tim. 1
	19	A	xiii kl.			xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.		xx	li	xii	Baruc. 1.	iii
xix	21	c	xi kl.			xxi	Baruc. 2	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.		xxii	iiii	xiiii	v	Titus 1.
	23	e	ix kl.	Clement.		xxiii	vi	xv	Eſay 1.	ii. iii
	24	f	viii kl.			xxiiii	Eſay 2.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.		xxv	iiii	xvii	v	Hebr. 1.
v	26	A	vi kl.			xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Faſt.		xxix	xii	xxi	xiii	v
x	30	e	prid. kl.	Andrew Apoſt.		xxx	Prou. 20.	Acts. 1.	Prou. 21.	vi

☞ Note that the beginning of the 26 Chapter of Eccleſiaſticus (vnto) But when one is, &c. muſt be read with the 25 Chapter.

☞ Note that the 46 Chapter of Eccleſiaſticus, is to be read vnto theſe words, After this he told, &c

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12. / 4. min. 48. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	f	Kalend			i	Eſay 14.	Acts. 2.	Eſay 15.	Hebr. 7.
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	A	iii	No.		iii	xviii	iiii	xix	ix
	4	b	prid.	No.		iiii	xx. xxi.	v	xxii	x
xv	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii	Id.	Nicolas biſh.	vi	xxv	di. vii.	xxvi	xii
	7	e	vii	Id.		vii	xxvii	di. vii.	xxviii	xiii
xii	8	f	vi	Id.	Conc of Mary.	viii	xxix	viii	xxx	James 1.
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	10	A	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	prid.	Id.	Sol in Capricor.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.		Lucie virgine.	xiii	xxxix	xiii	xl	1. Pet. 1.
	14	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii	kl.		xv	xliii	xv	xliiii	iii
xiiii	16	g	xvii	kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	A	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	2. Pet. 1.
xi	19	c	xiiii	kl.		xix	li	xix	lii	ii
xix	20	d	xiii	kl.	Faſt.	xx	liii	xx	liiii	iii
	21	e	xii	kl.	Thomas Apoſt	xxi	Pſa 10. 23.	xxi	Pſa 10. 24.	1. Joh. 1.
viii	22	f	xi	kl.		xxii	Eſay 55.	xxii	Eſay 56.	ii
	23	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix	kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii	kl.	Chriſtmas.	xxv	Eſay 9.	Luke 2.	Eſay 7.	Titus 3.
	26	c	vii	kl.	S. Steuen.	xxvi	Pſa 10. 28.	Acts. 6. 7.	Eccl. 4.	Acts 7.
xii	27	d	vi	kl.	S. Iohn.	xxvii	Eccle. 5.	Reuel. 1.	Eccle. 6.	Reu. 22.
ii	28	e	v	kl.	Innocents.	xxviii	Jere. 31.	Acts. 25.	Wiſd. 1.	1. John 5
	29	f	iiii	kl.		xxix	Eſay 61.	xxvi	Eſay 62.	2. John.
x	30	g	iii	kl.		xxx	lxiii	xxvii	lxiii	3. John.
	31	A	prid.	kl.	Siluester biſh.	xxx	lxv	xxviii	lxvi	Jude 1.

Septuageſima Sexageſima Quinquageſima Quadrageſima	before Easter	ix viii vii vi	weekes.
Rogations Whitſunday Trinitie Sunday	after Easter	v vii viii	weekes.

These to be obſerued for Holy dayes, and *none other.*

That is to say: All Sundayes in the yeere. The dayes of the feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphanie. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuitie of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude the Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. John the Euangeliſt. Of the Holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

A briefe declaration when euery Terme *beginneth and endeth.*

Be it knowen, that Easter Terme beginneth alwayes the 18. day after Easter, reckoning Easter day for one: and endeth the Munday next after the Aſcenſion day.

Trinitie Terme beginneth 12. dayes after Whitſunday, and continueth 19. dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hillarie Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of Februarie.

¶ In Easter Terme on the Aſcenſion day: in Trinitie Terme on the Natiuitie of S. John Baptiſt: in Michaelmas Terme on the feaſt of All Saints: in Hillarie Terme on the feaſt of the Puriſication of our Lady, the Kings Judges of Weſtminſter do not vſe to ſit in Judgement, nor vpon any Sundayes.

The order where Morning and Euening prayer ſhall be *vſed and ſaid.*

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappel, or Chancel, except it ſhall be otherwiſe determined by the Ordinarie of the place: And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authority of Parliament in the ſecond yeere of the reigne of Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this booke.

An order for Morning prayer *dayly throughout the yeere.*

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowde voyce ſome one of theſe ſentences of the Scriptures that follow. And then hee ſhall ſay that which is written after the ſaid ſentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezek. 18.

I doe knowe mine owne wickedneſſe, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes O Lord, and blot out al our offences. Pſal. 51.

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſal. 51.

Rent you hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercie, and ſuch a one that is ſorie for your afflictions. Ioel 2.

Morning prayer.

Dan. 9. To thee, O Lord God, belongeth mercy and forgiuenesse, for wee haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10. Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest we should be consumed and brought to nothing.

Matth. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Ioh 1. If we say, that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarly beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, When wee assemble and meete together, to render thanks for the great benefits that we haue receiued at his handes, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheep, We haue followed too much the deuices and deſires of our owne hearts, wee haue offended againſt thy holy Lawes, wee haue left vndone thoſe things which wee ought to haue done, & We haue done thoſe things which wee ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercie vpon vs miſerable offenders, ſpare thou them, O God, which confeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord, and graunt O moſt mercifull Father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy Name. Amen.

The abſolution or remiſſion of ſinnes to be pronounced by the Miniſter alone.

ALmighty God the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickednes & liue, and hath giuen power and commandement to his miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpel. Wherefore we beleech him to grant vs true repentance and his holy Spirit, that thoſe things may pleaſe him which wee doe at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt wee may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowde voice.

OUr Father which art in heauen, haloWed bee thy Name. Thy kingdome come. Thy Will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as We forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſheW forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it Was in the beginning, is noW, &c.
Prayſe ye the Lord.

Then ſhall be ſayd or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence With thankeſgiuing: and ſheWe our ſelues glad in him With Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his handes are all the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, and hee made it: and his hands prepared the drie land.

O come, let vs Worſhip and fall doWne: and kneele before the Lord our maker.

For he is the Lord our God: and We are the people of his paſture,

pasture, and the sheepe of his hands.

To day if ye wil heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the Wildernesse.

When your fathers tempted me: prooued me, and saw my workes.

Fourty yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Then shall folow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery psalme thorowout the yeere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated.

Glory be to the Father, &c. As it was in the, &c.

Then shalbe read two Lessons distinctly with a loud voice, that the people may heare. The first of the old Testament. The second of the new, like as they bee appointed in the Kalender, except there be proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so, as hee may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say, **Here endeth such a Chapter of such a Booke.**

And to the end the people may the better heare, in such places where they do sing, there shal the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle & Gospel.

After the first Lesson, shall follow *Te Deum laudamus*, in English, dayly thorowout the whole yeere.

Te Deum laudamus

WEe praise thee, O God: we knowledge thee to be the Lord.
All the earth doeth worship thee: the Father euerlasting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite Maiestie.
Thine honourable: true, and onely Sonne.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins Wombe.
When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come: to be our Iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to bee numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord saue thy people: and blesse thine heritage. Gouerne them and lift them vp for euer. Day by day: we magnifie thee and we worship thy name: euer world without end vouchsafe (O Lord:) to keepe vs this day without sinne

Morning prayer.

O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lorde let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

¶ For this Canticle. Benedicite omnia opera, &c.

O All ye workes of the Lord, blesse ye the Lord: praysе him and magnifie him for euer. Benedicite.

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee heauens, blesse ye the Lord: praysе him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praysе him and magnifie him for euer.

O all yee powers of the Lorde, blesse yee the Lord: praysе him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lord: praysе him and magnifie him for euer.

O yee showres and deawe, blesse ye the Lord: praysе him and magnifie him for euer.

O yee windes of God, blesse ye the Lord: praysе him and magnifie him for euer.

O ye fire and heate, blesse yee the Lord: praysе him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O yee yce and snow, blesse ye the Lord: praysе him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse yee the Lord: praysе him and magnifie him for euer.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all yee beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

And after the ſecond Leſſon, ſhall bee vſed and ſayd Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath raised vp a mighty salvation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the othe which hee sware to our forefather Abraham: that he would giue vs.

That We being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the Hiest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme.

OBe ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.

Be ye sure that the Lord he is God: it is he that hath made vs, and not We our selues, we are his people, and the sheepe of his pasture.

O goe

Morning prayer.

O goe your way into his gates with thankesgiuing, and into his Courts with prayse: bee thankefull vnto him, and speake good of his Name.

For the Lorde is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people, standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell. The third day he arose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence he shall come to iudge the quicke & the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answere.

And with thy spirit.

The Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people, shall say the Lordes prayer in English, with a loud voyce.

Our Father which art in heauen, &c.

Then

Morning prayer.

Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but daily bee saide at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art authour of peace, and louer of concord, in knowledge of whom standeth our eternal life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The

Euening prayer.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hath safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day wee fall into no sinne, neither runne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ An order for Euening prayer throughout the yeere.

The priest shall say.

Our Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without end. Amen.

¶ Praise ye the Lord.

Then the Psalmes in order as they bee appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that, Magnificat in English as followeth.

My

Euening prayer.

MY soule doth magnifie the Lord: and my spirit hath reioiced in God my Sauiour. Magnificat. Luk. 1.

For he hath regarded: the lowlinesse of his handmaiden.

For beholde from henceforth: all generations shall call mee blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, & euer shalbe: World without end. Amen.

Or else this Psalme.

OSing vnto the Lord a new song: for he hath done maruellous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee landes: sing, reioyce, and giue thankes.

Praise

Euening prayer.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils bee ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, & euer shalbe: world without end. Amen.

Or else this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and be merciful vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God ſhal bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

Then ſhall follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond for peace. The third for aide againſt all perils, as hereafter followeth: which two laſt Collects ſhall be dayly ſaid at Euening prayer without alteration.

The ſecond Collect at Euening prayer.

O GOD, from whom all holy deſires, all good counſailes, and all iuſt works doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may bee ſet to obey thy Commandements, and alſo that by ther we being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Sauiour. Amen.

The third Collect for ayde againſt all perils.

LIghten our darknes wee beſeech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy only Sonne our Sauiour Jeſus Chriſt. Amen.

In the feaſts of Chriſtmas, the Epiphanie, Saint Matthie, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon & Iude, Saint Andrew, and Trinitie Sunday, ſhall be ſung or ſaid, immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Whoſoeuer

Quicunque vult.

Quicunque vult.



Hosoeuer will be saued: before all things it is necessary that he hold the Catholique faith.

Which faith, except euery one do keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the Maiestie coeternal.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almightie: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery Person by himselfe to be God and Lord.

So

Quicunque vult.

So are wee forbidden by the Catholique religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the Whole three persons bee coeternall together: and coequall.

So that in all things as is aforesayd: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Hee therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the father, God almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Euening prayer *throughout the whole yeere.*

Here

¶ Here followeth the Letanie, to be vſed vpon Sundayes, Wedneſdayes and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne Redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the Sonne Redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angrie with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaults of the deuill, from thy Wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the World, the fleſh, and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

The Letanie.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the myſterie of thy holy Incarnation, by thy holy Natiuitie and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliuer vs.

By thine agonie and bloody Sweat, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection and Aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Iames our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Henry, and the reſt of the King and Queenes Royall iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy Worde, and that both by their preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, gining them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue & dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all Women labouring of childe, all sicke persons, and yong children, and to shew thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruits of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

The Letanie.

Anſwere.

Neither reward vs after our iniquities.

℣ Let vs pray.



God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorrowfull, mercifully aſſiſt our prayers, that We make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuill or man worketh againſt vs, bee brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that Wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine Honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs,

O Lord Chriſt,

The Letanie.

The Versicle.

O Lord let thy mercie be shewed vpon vs.

Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WEe humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles Wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

A prayer for the Kings Maiestie.

O Lorde our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily We beseech thee with thy fauour to behold our most gracious Soueraigne Lorde King James, and so replenish him with the grace of thy holy Spirit, that hee may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, graunt him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

A prayer

The Letanie.

A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which hast promised to bee a Father of thine Elect, and of their seede, We humbly beseech thee to blesse our gracious Queene Anne, Prince Henry, and all the King and Queenes Royall progenie: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Jesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continual dewe of thy blessing: Grant this, O Lorde, for the honour of our Aduocate and Mediatour Jesus Christ. Amen.

A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy Trueth, and in the world to come life euerlasting. Amen.

The Letany.

2. Corinth. 13.

The grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

For Raine, if the time require.

For Raine if the time require

God heauenly Father, which by thy Sonne Jesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lorde. Amen.

For faire weather.

Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, & afterward of thy great mercie diddest promise neuer to destroy it so again: We humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, wherby we may receiue the fruits of the earth in due season, & learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Jesus Christ our Lord. Amen.

In

The Letanie.

In the time of dearth and famine.

O God heauenly Father, Whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold Wee beseech thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which Wee doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, We humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that Wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord.

In the time of any common plague or sickenesse.

O Almighty God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

ing: so may it nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christs sake, our Mediatour and Aduocate. Amen.

A thankesgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence doest cause the former and the later raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: Wee giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

A thankesgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late Plague of immoderate raine and waters, and in thy mercie hast relieued and comforted our soules by this seasonable and blessed change of weather: Wee praise and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Jesus Christ our Lord. Amen.

A thankes-

The Letanie.

A thankeſgiuing for plentie.



Moſt merciſull Father, Which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie into cheapeneſſe and plentie: We giue thee humble thankes for this thy ſpeciall bountie, beſeeching thee to continue this thy louing kindeneſſe vnto vs, that our land may yeelde vs her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

A thankeſgiuing for peace and victorie.



Almighty GOD, which art a ſtrong tower of defence vnto thy ſeruants againſt the face of their enemies: Wee yeelde thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith wee were compaſſed: Wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a pray vnto them, beſeeching thee ſtill to continue ſuch thy mercies toward vs, that all the world may know, that thou art our Sauiour and Mightie deliuerer, through Jeſus Chriſt our Lord. Amen.

A thankeſgiuing for deliuerance from the Plague.



O Lord God, Which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: Wee offer vnto thy fatherly goodneſſe our ſelues, our ſoules and bodies, which thou haſt deliuered, to bee a liuing ſacrifice vnto thee, allwayes praiſing and magnifying thy

mercies

mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

Or this.

WEe humbly acknowledge before thee, (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law, might iuſtly haue fallen vpon vs, by reaſon of our manifolde tranſgreſſions, and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercie, vpon our Weake and vnworthy humiliation, to aſſwage the noyſome Peſtilence, wherewith we lately haue bene ſore afflicted, and to reſtore the voyce of Joy and Health into our dwellings: wee offer vnto thy diuine Maieſtie the ſacrifice of Praiſe and Thankeſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Jeſus Chriſt our Lord. Amen.

The Collects, Epistles, and Gospels, to be vsed at the celebration *of the Lords Supper and holy Communion* through the yeere.

The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humility) that in the last day when he shall come againe in his glorious Maiesty, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee know the season, how that it is time that wee should now awake out of sleep: for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but Rom. 13.8

but put ye on the Lord Jesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

Mat. 21. 1. AND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer against you, and anon yee shall finde an asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lord hath neede of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colt, the foale of an Asse vsed to the yoke. The Disciples went and did as Jesus commaunded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the Citie was moued, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a Citie of Galilee. And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the Tables of the money changers, and the seats of them that sold doues, and said vnto them, It is written, My house shalbe called the house of prayer, but yee haue made it a denne of theeues.

The

The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to bee written for our learning: Graunt vs that We may in ſuch Wiſe heare them, reade, marke, learne, and inWardly digeſt them, that by patience & comfort of thy holy Word Wee may embrace and euer hold faſt the bleſſed hope of euerlaſting life which thou haſt giuen vs in our Sauiour Ieſus Chriſt.

The Epiſtle.

WHatſoeuer things are Written afore time, they are Written for our learning, that Wee, through patience & comfort of the Scriptures, might haue hope. The God of patience and conſolation, graunt you to be like minded one towards another, after the enſample of Chriſt Ieſus: that yee all agreeing together, may With one mouth prayſe God the Father of our Lord Ieſus Chriſt. Wherefore receiue yee one another, as Chriſt receiued vs, to the prayſe of God. And this I ſay, that Ieſus Chriſt Was a miniſter of the Circumciſion for the trueth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might prayſe God for his mercie, as it is Written, For this cauſe I Will prayſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles With his people. And againe, Praiſe the Lord all ye Gentiles, and laWde him all ye nations together. And againe Eſai ſaith, There ſhalbe the roote of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhal the Gentiles truſt. The God of hope fill you With all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt. Rom 4.

The

The third Sunday in Aduent.

The Gospel.

Luke 21. 25. THere shall be signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wittes ende through despaire. The Sea and the waters shall roare, and mens hearts shall fayle them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your Redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoote foorth their buds, ye see and know of your owne selues, that summer is then nigh at hand. So likewise ye also (when yee see these things come to passe) bee sure that the kingdome of God is nigh. Uerely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrd, we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

1. Cor. 4. 1 LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man bee found faithfull. With mee it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

The third Sunday in Aduent.

selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which shall lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shal euery man haue praise of God.

The Gospel.

WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, and sayd vnto them, Goe and shew Iohn againe what yee haue heard and seene. The blind receiue their sight, the lame walk, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went yee out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse wee bee sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The

The fourth Sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thanks. And the peace of GOD (which passeth all vnderstanding) keepe your hearts and mindes, through Christ Iesu.

The Gospel.

Ioh 1.19. THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denyed not, and sayd plainely, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he sayd, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? Hee sayd, I am the voyce of a cryer in the wildernesse, Make straight the way of the Lord, as sayd the Prophet Esai. And they which were sent, were of the Pharisees, and they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom yee know not: he it is, which though he came after me, was before me, whose shooe latchet I am not woorthie to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by adoption

adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom he hath made heire of al things, by whom also hee made the World. Which Sonne being the brightnes of his glory, and the very image of his substance, ruling all things with the Word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obteined a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Son, this day haue I begotten thee? And againe, I will be his Father, and he shall be my Sonne. And againe, when he bringeth in the first begotten Sonne into the World, he sayeth, And let all the Angels of God Worship him. And vnto the Angels he sayth, He maketh his Angels spirits, and his ministers a flame of fire. But vnto the Sonne he sayth, Thy seate (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnes, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layd the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1. 1.

Saint Steuens day.

The Gospel.

Iohn 1.1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenes, and the darkenes comprehended it not. There was sent from God a man, whose name was Iohn: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth euery man that commeth into the World. He was in the World, and the World was made by him, and the World knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made sons of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the wil of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

Then shall follow the Collect of the Natiuitie, which shall be said continually vnto New-yeeres day.

The Epistle.

Acts 7.55. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Sonne of man standing on the right

Saint Steuens day.

right hand of God. Then they gaue a showte with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu, receiue my spirit. And he kneeled downe, and cried with a lowde voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and wise men and Scribes, and some of them ye shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickins vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shal not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. Matth. 23. 34.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle, and Euangelist John, may attaine to thy euerlasting gifts, through Jesus Christ our Lord.

Saint Iohn Euangelists day.

The Epistle.

1.Ioh.1.1. THat which was from the beginning, which we haue heard, which we haue seene with our eyes, which wee haue looked vpon, & our hands haue handled of the Word of life (And the life appeared, and wee haue seene and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seene & heard, declare we vnto you, that ye also may haue felowship with vs, and that our felowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darkenesse, wee lie, and doe not the truth. But and if wee walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his Word is not in vs.

The Gospel.

Ioh.21.19. IEsus said vnto Peter, Follow thou me. Peter turned about, and saw the disciple whom Iesus loued, following (which also leaned on his breast at supper, and sayde, Lorde, which is he that betrayeth thee:) when Peter therefore saw him, he said vnto Iesus, Lord, what shall he here do: Iesus said vnto him, If I will haue him to tary til I come, what is that to thee: Folow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not to him, he shall not

not die: but, If I wil that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimonie is true. There are also many other things, which Jesus did, the which if they should bee written euery one, I suppose the world could not containe the bookes that should be written.

Innocents day.

The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and lo, a lambe stood on the mount Sion, and with him an hundred and fortie foure thousand, hauing his name and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a new song before the seat, and before the foure beasts and elders, and no man could learne the song, but the hundred and forty foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo. 14.1

The Gospel.

THe Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seeke the child, to destroy him. So when Mat. 2. 13.

he awoke, he took the child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might bee fulfilled which was spoken of the Lord by the Prophet saying, Out of Egypt haue I called my Sonne. Then Herod, when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe all the children that were in Bethlehem, and in all the coasts (as many as were two yeere old or vnder) according to the time that he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas hee said, In Rama was there a voice heard, lamentation, weeping and great mourning, Rachel weeping for her children, and would not bee comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal.4.1.



ND I say, that the heire (as long as he is a child) differeth not from a seruant, though hee be Lord of all, but is vnder tutors and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Son made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth, Abba, Father. Wherefore now thou art not a seruant but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas.

The Gospel.

THis is the Booke of the generation of Jesus Christ the Sonne of Dauid, the sonne of Abraham. Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares and Zarani, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begate Aminadab: Aminadab begate Naasson: Naasson begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the King: Dauid the King begate Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations. Matth. 1. 1.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwel together) she was found with child by the holy Ghost. Then Joseph her husbād, because he was a righteous man, and would not put her to shame, was minded priuily to de-

part from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring foorth a sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shall be with childe, and shall bring foorth a Sonne, and they shal call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till shee had brought foorth her first begotten Sonne, and called his Name Jesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to bee Circumcised, and obedient to the Law for man: grant vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? When hee was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncir-

vncircumciſed. And he receiued the ſigne of Circumciſion, as a ſeale of the righteouſnes of faith, which hee had yet being vncircumciſed, that hee ſhould be the father of all them that beleeue, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo, and that hee might be the father of Circumciſion, not vnto them onely which came of the circumciſed, but vnto them alſo that walke in the ſteps of the faith that was in our father Abraham before the time of Circumciſion. For the promiſe (that hee ſhould bee heire of the world) happened not to Abraham, or to his ſeed through the Law, but through the righteouſneſſe of faith. For if they which are of the Law, be heires, then is faith but vaine, and the promiſe of none effect.

The Goſpel.

AND it fortuned, aſſoone as the Angels Luk. 2.15
were gone away from the ſhepheards into heauen, they ſayd one to another, Let vs goe euen now vnto Bethlehem, and ſee this thing that wee heare ſay is happened, which the Lord hath ſhewed vnto vs. And they came with haſte, and found Mary and Joſeph, and the babe layd in a manger. And when they had ſeene it, they publiſhed abroad the ſaying that was tolde them of that childe. And all they that heard it, wondered at thoſe things which were told them of the ſhepheards. But Mary kept all theſe ſayings, and pondred them in her heart. And the ſhepheards returned praiſing and lauding God for all the things, that they had heard and ſeene, euen as it was told vnto them. And when the eight day was come, that the childe ſhould bee Circumciſed, his Name was called Jeſus, which was named of the Angel before hee was conceiued in the wombe.

If there be a Sunday betweene the Epiphanie & the Circumciſion, then ſhall bee vſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was vſed vpon the day of Circumciſion.

The

The Epiphanie.

The Collect.



God, which by the leading of a ſtarre, diddeſt manifeſt thy onely begotten Sonne to the Gentiles: Mercifully grant, that We which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord. Amen.

The Epiſtle.

Ephe. 3. 1.



Or this cauſe I Paul am a priſoner of Jeſus Chriſt for you Heathen, if ye haue heard of the miniſtration of the grace of God which is giuen mee to you-ward. For by reuelation ſhewed he the myſterie vnto mee, as I wrote afore in few words, whereby When ye read, ye may vnderſtand my knowledge in the myſterie of Chriſt, Which myſterie in times paſt Was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be inheritours alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpel: whereof I am made a miniſter, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Unto me the leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee What the felowſhip of the myſterie is, which frō the beginning of the world hath bene hid in God, Which made all things through Jeſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifold Wiſedome of God, according to the eternall purpoſe which he Wrought in Chriſt Jeſus our Lord, by Whom Wee haue boldneſſe and entrance With the confidence Which is by the faith of him.

The

The Epiphanie.

The Goſpel.

When Jeſus was borne in Bethlehem, a citie of Jurie, in the time of Herod the King: beholde, there came Wiſe men from the Eaſt to Hieruſalem, ſaying, Where is hee that is borne King of the Jewes: for we haue ſeene his ſtarre in the Eaſt, and are come to worſhip him. When Herod the King had heard theſe things, hee was troubled, and all the Citie of Hieruſalem with him. And when hee had gathered all the chiefe Prieſts and Scribes of the people together, he demaunded of them where Chriſt ſhould be borne. And they ſaid vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the leaſt among the princes of Juda: for out of thee ſhall come vnto me the Captaine that ſhall gouerne my people Iſrael. Then Herod, when he had priuily called the wiſe men, hee enquired of them diligently what time the ſtarre appeared. And he bade them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the child: and when ye haue found him, bring mee word againe, that I may come and worſhip him alſo. When they had heard the King, they departed, and lo, the ſtarre which they ſaw in the Eaſt, went before them, till it came and ſtood ouer the place wherein the childe was. When they ſaw the ſtarre, they were exceeding glad, and went into the houſe, and found the child with Mary his mother, and fell downe flat, and worſhipped him, and opened their treaſures, and offered vnto him giftes, gold, frankincenſe, and Myrrhe. And after they were warned of God in a ſleepe, that they ſhould not go againe to Herod, they returned into their owne countrey another way. Mat. 2. 1.

The

The firſt Sunday after the Epiphanie.

The Collect.

LOrd, wee beſeech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and know what things they ought to do, and alſo haue grace and power faithfully to fulfill the ſame, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

Rom. 12. 1

IBeſeech you therfore brethren, by the mercifulneſſe of God, that ye make your bodies a quicke ſacrifice, holy, & acceptable vnto God, which is your reaſonable ſeruing of God. And faſhion not your ſelues like vnto this world: but be ye changed in your ſhape, by the renuing of your mind, that ye may proue what thing that good and acceptable and perfect Will of God is. For I ſay (through the grace that vnto me giuen is) to euery man among you, that no man ſtand high in his owne conceit, more then it becommeth him to eſteeme of himſelfe: but ſo iudge of himſelfe, that he be gentle and ſober, according as God hath dealt to euery man the meaſure of faith. For as We haue many members in one body, and all members haue not one office: So We, being many, are one body in Chriſt, and euery man among our ſelues, one anothers members.

The Goſpel.

Luk. 2 43.

THE father and mother of Jeſus went to Hieruſalem, after the cuſtome of the feaſt day. And when they had fulfilled the dayes, as they returned home, the childe Jeſus abode ſtill at Hieruſalem, and his father and mother knewe not of it: but they ſuppoſing him to haue been in the companie, came a dayes iourney, and ſought him among their kinſfolke and acquain-

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the doctors hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must go about my Fathers businesse: And they vnderstood not that saying which he spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday after the *Epiphanie.*

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercie, let him doe it with cheerefulnesse. Rom. 12.6

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another With brotherly loue. In giuing honour, goe one before another. Be not slouthful in the businesse which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them which persecute you. Blesse, I say, and curse not. Be merrie With them that are merrie, Weepe With them that Weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn.2.1. AND the third day was there a mariage in Cana a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when ỹ wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman, what haue I to doe With thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there sixe waterpots of stone, after the maner of purifying of the Jewes, conteining two or three firkins apiece. Jesus said vnto them, Fill the waterpots With water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, & knew not whence it was (but the ministers which drew the water, knew) he called the bridegrome, and said vnto him, Euery man at the beginning doeth set foorth good wine, and when men bee drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him, if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospell.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Iesus sayd vnto him, Tell no man, but go and shew thy selfe to the Priest, and offer the gift (that Moses commanded to bee offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the Palsie, and is grieuously pained. And Iesus sayd, When I come vnto him, I will heale him. The Centurion answered and sayd, Sir, I am not worthy that thou shouldest come vnder my roofe: but Matt. 8. 1.

speake

ſpeake the Word onely, and my ſeruant ſhalbe healed. For I alſo my ſelfe am a man ſubiect to the authoritie of another, and haue ſouldiers vnder me: and I ſay vnto this man, Go, and he goeth: and to another man, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it. When Jeſus heard theſe words, hee marueiled, and ſaid to them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſahac, and Jacob in the kingdome of heauen: But the children of the kingdome ſhalbe caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſayd vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

The fourth Sunday after the Epiphany.

The Collect.

GOd which knoweſt vs to be ſet in the middes of ſo many and great dangers, that for mans frailenes we cannot alwayes ſtand vpright ly, grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may wel paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Rom. 13. 1

LEt euery ſoule ſubmit himſelfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whoſoeuer therefore reſiſteth power, reſiſteth the ordinance of God: but they that reſiſt, ſhal receiue to themſelues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, and ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the ſword for nought: for he is the miniſter of God to take vengeance on them that doe euill. Wherefore yee muſt needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therfore his duety: tribute, to Whom tribute belongeth: custome, to Whom custome is due: feare, to Whom feare belongeth: honour to Whom honour pertaineth.

The Gospell.

AND When hee entred into a ship, his disciples followed him. And beholde, there arose a great tempest in the Sea, insomuch as the shippe was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, Wee perish. And he said vnto them, Why are ye feareful, O ye of little faith: Then he arose, and rebuked the windes and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both Windes and sea obey him? And When he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, Which came out of the graues, and Were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu thou Son of God, What haue We to do With thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he said vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And beholde, the Whole herde of swine was caryed headlong into the sea, and perished in the Waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and What had happened vnto the possessed of the deuils. And behold, the Whole citie came out to meete Iesus: and When they saw him, they besought him that he would depart out of their coasts. Matth. 8. 23.

The fift Sunday after the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3. 12. PUt vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, & forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: annd see that yee bee thankefull. Let the word of Christ dwel in you plentously, with all wisedom. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deede, doe all in the Name of the Lord Jesu, giuing thanks to God the Father by him.

The Gospel.

Matth. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the Wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruit, then appeared the tares also. So the seruants of the householder came, and sayd vnto him, Sir, diddest not thou sowe good seed in thy field: from whence then hath it tares: He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that We go and weed them vp: But he

Sunday called Septuageſima.

he ſaid, Nay, leſt while ye gather vp the tares, yee plucke vp alſo the wheate with them: let both growe together vntil the harueſt, and in the time of harueſt, I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaues to be burnt, but gather the wheate into my barne.

The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

The Sunday called Septuageſima.

The Collect.

O Lord, wee beſeech thee fauourably to heare the prayers of thy people, that wee which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Jeſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Epiſtle.

PErceiue ye not how that they which runne in a courſe, runne all, but one receiueth the reward? So runne that ye may obtaine. Euery man that proueth maſteries, abſteineth from all things: and they do it to obtaine a crowne that ſhal periſh: but we to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away. 1. Cor. 9. 24.

The Goſpel.

THE kingdome of heauen is like vnto a man that is an Houſholder, which went out early in the Morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he ſent them into his vineyard. And hee went Mat. 20. 1.

out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of the vineyard sayd vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, & said, Friend, I doe thee no wrong: Diddest thou not agree with me for a penie? Take that thine is, and goe thy way: I wil giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euil, because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doe: mercifully graunt that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The

Sunday called Sexageſima.

The Epiſtle.

YEe ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bolde (I ſpeake fooliſhly) I dare be bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abraham, euen ſo am I. They are the miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death oft. Of the Iewes fiue times receiued I fortie ſtripes ſaue one. Thrife was I beaten with rods, I was once ſtoned, I ſuffred thrife ſhipwracke, night and day haue I bene in the deepe ſea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the Citie, in perils in Wildernes, in perils in the ſea, in perils among falſe brethren, in labour and trauel, in watchings often, in hunger and thirſt, in faſtings often, in colde and nakednes: beſide the things which outwardly happen vnto me, I am cumbred daily, and do care for all congregations. Who is weake, and I am not weake: who is offended, and I burne not: If I muſt needs boaſt, I wil boaſt of the things that concerne mine infirmities. The God and Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not. 2. Cor. 11. 19.

The Goſpel.

WHen much people were gathered together, and were come to him out of all Cities, he ſpake by a ſimilitude. The Sower went out to ſowe his ſeed, and as he ſowed, ſome fell by the way ſide, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fell on ſtones, and as ſoone as it was ſprung vp, it withered away, becauſe it lacked moyſtneſſe. And ſome fell among thornes, and the thornes ſprang vp with it, and choked it. And ſome fell on Luke 8. 4.

good ground, and ſprang vp, and bare fruit an hundreth fold And as he ſaid theſe things, he cryed, He that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdome of God, but to other by Parables, that When they ſee, they ſhould not ſee, and When they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the Word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuil, and taketh the Word out of their hearts, leaſt they ſhould beleeue and be ſaued. They on the ſtones, are they, Which When they heare, receiue the Word With ioy, and theſe haue no rootes, Which for a While beleeue, and in time of temptation goe away. And that Which fell among thornes, are they, Which When they haue heard, goe forth, and are choked With cares and riches, and voluptuous liuing, and bring foorth no fruit. That Which fell on the good ground, are they, Which With a pure and good heart heare the Word, and keepe it, and bring forth fruit through patience.

The Sunday called Quinquageſima.

The Collect.



LOrd, Which doeſt teach vs that all our doings without charitie are nothing Worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, Without the Which Whoſoeuer liueth, is counted dead before thee: Grant this for thine onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

1. Cor. 13. 1.



Though I ſpeake With tongues of men, and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand al ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could moue mountaines out of

their

their places, and yet haue no loue, I am nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffreth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhal be done away. When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a childe: But aſſoone as I was a man, I put away childiſhneſſe. Now wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhal we ſee face to face. Now I know vnperfectly: But then ſhall I knowe, euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſayd vnto them, Behold, We go vp to Hieruſalem, and all ſhall be fulfilled which are written by the Prophets of the Sonne of man. For he ſhalbe deliuered vnto the Gentiles, & ſhalbe mocked, and deſpightfully entreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide, begging. And when he heard the Luke 18. 31.

people passe by, hee asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that hee should holde his peace. But he cryed so much the more, Thou sonne of Dauid, haue mercie on me. And Jesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Jesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue prayse vnto God.

The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create & make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Ioel 2. 12. TUrne you vnto mee With all your hearts, with fasting, Weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffring, and of great compassion, & ready to pardon Wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings

The first day of Lent.

lings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel.

When ye fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fortie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

2.Cor.6.1 WEe as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the Word of trueth, in the power of GOD, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway merry, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat.4.1. THen Jesus was ledde away of the spirit into the Wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, commaund that these stones bee made bread. But hee answered, and sayd, It is written, Man shall not liue by bread onely, but by euery Worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saith vnto him,

him, If thou be the Sonne of God, caſt thy ſelfe downe head-long: for it is written, He ſhall giue his Angels charge ouer thee, and with their hands they ſhall hold thee vp, leſt at any time thou daſh thy foote againſt a ſtone. And Jeſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, & ſayth vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus vnto him, Auoyd Satan: for it is Written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the Angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may bee defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

WEe beſeech you brethren, and exhort you by the Lord Jeſus, that yee encreaſe more and more, euen as ye haue receiued of vs, how yee ought to walke, and to pleaſe God. For ye know what commaundements wee gaue you by our Lord Jeſus Chriſt. For this is the will of God, euen your holineſſe: that yee ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſel in holineſſe and honour, and not in the luſt of concupiſcence, as doe the heathen, which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before and teſtified. For God hath not called vs vnto vncleanneſſe, 1. Theſ. 4 1.

but

but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

Mat. 15. 21. IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercie on me, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But hee answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Jesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle.

Ephe. 5. 1. BEe you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleanesse, or couetousnesse, let it not bee once named among you, as it becommeth

meth saints, or filthinesse, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Yee were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruite of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that Luke 11. 14.
was dumbe. And when hee had cast out the deuil, the dumbe spake, and the people wondered. But some of them sayde, Hee casteth out deuils through Beelzebub the chiefe of the Deuils. And other tempted him, and required of him a signe from heauen. But hee knowing their thoughts, sayde vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger

of

of God cast out deuils,no doubt the kingdome of God is come vpon you.When a strong man armed watcheth his house,the things that he possesseth are in peace: but when a stronger then hee commeth vpon him, and ouercommeth him, hee taketh from him all his harnesse, wherein he trusted, and diuideth his goods. He that is not with me,is against me: and he that gathereth not with me,scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places,seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out.And when he commeth, he findeth it swept and garnished. Then goeth he,and taketh to him seuen other spirits worse then himselfe, and they enter in,and dwell there: and the end of that man is worse then the beginning. And it fortuned,that as hee spake these things, a certaine woman of the company lift vp her voice,and said vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he said, Yea,happie are they that heare the word of God,and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt wee beseech thee almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me(ye that desire to be vnder the law) doe ye not heare of the law: for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea,and he which was borne of the bond woman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beарest no children, breake forth and cry thou that trauellest not: for the desolate hath many moe children, then she which hath an husband. Brethren, wee are after Isahac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penieworth of bread are not sufficient for them, that euery man may take a little. One of his disciples, (Andrew, Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the men sate downe, in number aboue fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue to Iohn 6. 1.

the

the diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would. When they had eaten ynough, he ſaid vnto his diſciples, Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſaid, This is of a trueth the ſame Prophet that ſhould come into the world.

The fift Sunday in Lent.

The Collect.

WEe beſeech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore, both in body and ſoule, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt beeing an high Prieſt of good things to come, came by a greater and a more perfect Tabernacle, not made with handes, that is to ſay, not of this building, neither by the blood of Goates and Calues: but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of Oxen & of Goates, and the aſhes of a yong Cow, when it is ſprinckled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt (which through the eternall Spirit offered himſelfe without ſpot to God) purg your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is hee the Mediatour of the new Teſtament, that through death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The

The fift Sunday in Lent.

The Gospel.



Hich of you can rebuke me of sin? If I say the trueth, why doe yee not beleeue me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shal neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoreth me, which ye say is your God, and yet he hath not known him: but I know him. And if I say I know him not, I shalbe a liar like vnto you. But I know him and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, & hast thou seene Abraham? Iesus said vnto them, Verily, verely I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Iohn. 8. 46

The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde should

follow the example of his great humility: mercifully graunt that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same mind be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robbery to bee equall with God: Neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparel as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the name of Jesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat.26.1. ANd it came to passe, when Jesus had finished all these sayings, hee said vnto his disciples, Yee know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a Councell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there bee an vproare among the people. When Jesus was in Bethanie in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it on his head as he sate at the boord. But when his disciples saw it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue bene well sold, and giuen to the poore. When Iesus vnderstoode that, hee said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to burie me. Uerily I say vnto you, Whereseoeuer this gospel shalbe preached in al the world, there shall also this be told that she hath done, for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time foorth, he sought opportunitie to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Uerily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered and said, Master, Is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruit of the Uine tree, vntill that day when I shall

drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Olivet. Then said Jesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Sheepeheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men be offended because of thee, yet will I not be offended. Jesus said vnto him, Verily I say vnto thee, that in this same night, before the Cocke crow, thou shalt deny me thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Jesus with them vnto a Farme place (which is called Gethsemane) and said vnto his disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter and the two sonnes of Zebedee, and began to waxe sorrowfull and heavie. Then said Jesus vnto them, My soule is heavie, euen vnto the death: tarie ye here, and watch with me. And he went a litle further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heavie. And he left them and went againe, and prated the third time, saying the same words. Then commeth he to his Disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand that doeth betray me. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with swordes and staues sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

same

same is hee, hold him fast. And foorthwith hee came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sworde, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures bee fulfilled? For thus must it be. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled. But Peter followed him a farre off vnto the high Priests palace, & went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsaile sought false witnes against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke ye? They answered and said, He

is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denyed before them all, saying, I wot not what thou sayest. When hee was gone out into the porch, another wench sawe him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an othe, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that he knewe not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crowe, thou shalt deny me thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Acheldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus sayde vnto him, Thou sayest. And when

he

hee was accused of the chiefe Priestes and Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, insomuch that the Deputie marueiled greatly. At that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate saide, whether wil ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and saide vnto them, whether of the twaine will yee that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus which is called Christ? They all sayd vnto him, Let him be crucified. The Deputie sayde, What euill hath he done? But they cried the more, saying, Let him bee crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and sayde, His blood bee on vs and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when hee had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, & the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the Sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes and Elders, sayd, Hee saued other, himselfe he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him now if he will haue him: For he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darkenesse ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken me: Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayd, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cryed againe with a loud voyce, yeelded vp the Ghost. And beholde, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew me any helpe. I marueiled that no man helde mee vp. Then I helde mee by mine owne arme, and my feruentnesse susteined me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea and the praise of the Lord, for all that hee hath giuen vs, for the great good Esai. 63. 1.

that

that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For hee sayd, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, hee redeemed them. Hee hath borne them, and caried them vp euer since the World began. But after they prouoked him to Wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the sea, with them that fed his sheep: Where is hee that hath giuen his holy Spirit among them: Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wil not bee intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way: Wherefore hast thou hardened our hearts, that we feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The

Munday before Easter.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought how they might take him by craft, and put him to death. But they sayde, Not in the feast day, least any busines arise among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a Woman hauing an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue beene solde for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her. And Jesus sayde, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for yee haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue yee not alwayes. She hath done that she could, shee came afore hand to anoint my body to the burying. Verily I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer? And he sent foorth two of his disciples, and saide vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say Mar. 14. 1.

say yee vnto the good man of the house, The Master sayth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at board, and did eate, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to bee sory, and to say to him one by one, Is it I? And another said, Is it I? Hee answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it new in the kingdome of God. And when they had saide grace, they went out to the mount Oliuet. And Iesus saith vnto them, All yee shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cock crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit yee here, while I go aside and pray. And hee taketh with him Peter, & James and John, and began to waxe abashed, & to bee in an agonie, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but that thou wilt be done. And he came and found them sleeping, and sayeth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch ye, and pray, least ye enter into temptation: the spirit truely is readie, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And he returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time and said to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which) was one of the twelue) and with him a great number of people, with swords and staues, from the hie Priestes, and Scribes, and elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as he was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and saide vnto them, Bee bee come out as vnto a thiefe with swords and staues, for to take mee: I was daily with you in the Temple teaching, and yee tooke me not: But these things come to passe, that the Scriptures should bee fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine young man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

and

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus said, I am: and ye shal see the sonne of man sitting on the right hand of Power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What neede we any further witnesses? yee haue heard blasphemie, what thinke yee? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Aread. And the seruants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a Damosel (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the Cocke crow twise, thou shalt deny me three times: and he began to weepe.

Tuesday

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who wil then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Lo, they shalbe like as an old cloth, the moth shal eate them vp. Therfore who so feareth the Lord among you, let him heare the voyce of his seruaunt. Who so walketh in darknes, and no light shineth vpon him, let him put his trust in the name of the Lord, and hold him vp by his God. But take heede, ye all kindle a fire of the Wrath of God, and stir vp the coles. Walke on in the glistering of your owne fire, and in the coles that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorow. Esai.50.5.

The Gospel.

AND anon in the dawning, the high Priests held a counsaile with the Elders, and the Scribes, and the whole congregation, and bound Jesus and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and said vnto him, Thou sayest it. And the high priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how Mar.15.1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto thē a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the hie Priests had deliuered him of enuie. But the high Priests mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee then that I doe vnto him, whom yee call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath hee done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, the place of dead mens skulles) And they gaue him to drinke, Wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. and they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, chacked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cried with a lowd voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cried with a lowde voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) sawe that hee so cried, and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, because it was the day of preparing that goeth before the Sabboth) Joseph of the Citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and laied him

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

VVednesday before Easter.

The Epistle.

Heb. 9, 16

VVhereas is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh the Testament is aliue. For which cause also, neyther the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the Lawe, hee tooke the blood of Calues and of Goates, with water and purple Wooll, and hysope, and sprinckled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, hee sprinckled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Lawe purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entereth into the holy place euery yeere with strange blood, (for then hee must haue often suffred since the world began) but now in the ende of the world hath hee appeared once, to put sinne to flight, by the offring vp of himselfe. And as it is appointed vnto all men that they shall once dye, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.

THe feast of sweet bread drew nigh, Luke 22. 1. which is called Easter, and the hie Priests and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests & officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of Sweet bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They saide vnto him, Where wilt thou that wee prepare? And hee said vnto them, Beholde, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the ghest chamber, where I may eate the Passeouer with my Disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee saide vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thankes, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine,

vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shal be as the yonger: and he that is chiefe, shall be as hee that doeth ministeR. For whether is greater, hee that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue abidden with mee in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that yee may eat and drinke at my Table in my kingdome, and sit on Seats iudging the twelue Tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without Wallet, & scrip, and shoes, lacked you any thing? And they said, No. Then said hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of mee, haue an ende. And they saide, Lord, beholde, here are two swordes.

And

Wednesday before Easter.

And he said vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, lest yee fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he said vnto them, Why sleepe ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus said vnto him, Judas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would follow, they sayd vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre foorth. And when hee touched his eare, hee healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him, Yee bee come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched foorth no hands against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wēches beheld him, as he sate by the fire, and looked vpon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, another affirmed

ſaying, Uerily this fellow was with him alſo, for he is of Galile. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while hee yet ſpake, the Cocke crew. And the Lord turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how hee had ſaid vnto him, Before the Cocke crow, thou ſhalt deny me thrise: And Peter went out and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and ledde him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am. And they ſaid, What need we of any further witneſſe? for we our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1.Cor.11. 17.

THis I warne you of, & commend not, that yee come not together after a better manner, but after a worſe. For firſt of all, When yee come together in the Congregation, I heare ỳ there is diſſention among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together therfore into one place, the Lords ſupper cannot be eaten, for euery man beginneth afore to eat his owne ſupper, & one is hungry, & another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe ye

ye the congregation of God, and shame them that haue not: What shall I say vnto you: Shall I praise you: In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Jesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, he brake it, and sayde, Take yee, and eate, this is my body which is broken for you: this doe yee in the remembrance of mee. After the same maner also hee tooke the cup when supper was done, saying, This cup is the new Testament in my blood. This do, as oft as ye drinke it, in remembrance of mee. For as often as ye shall eate this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore Whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For hee that eateth and drinketh vnwoorthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, wee are chastened, that we should not bee damned with the world. Wherefore my brethren, when ye come together to eate, tarie one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I let in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes: He answered him, and sayd, Thou sayest it. Then sayd Pilate to the hie Priests, and to the Luke 23.1

people, I finde no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Jurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that hee belonged vnto Herods iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Jesus, he was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Priestes, and the Rulers, and the people, and said vnto them, Ye haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. Hee sayde vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Jesus, to doe with him what they would.

woůld. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him layde they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them, and sayd, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euil doers led with him to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Jesus. Lord, remember mee, when thou commest into thy kingdome. And Jesus sayd vnto him, Verily I say vnto thee, to day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

aloud

a lowd voice, he ſaid, Father, into thine handes I commend my ſpirit. And when hee had thus ſaid, he gaue vp the ghoſt. When the Centurion ſaw what had happened, hee glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things. And behold, there was a man named Joſeph, a counſailour, & hee was a good man, and a iuſt: the ſame had not conſented to the counſaile and deed of them, which was of Arimathea, a citie of the Jewes, which ſame alſo waited for the kingdome of God: he went vnto Pilate, and begged the body of Jeſus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a ſepulchre that was hewen in ſtone, wherein neuer man before had bene layd. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was layd. And they returned, and prepared ſweete odours, and oyntments: but reſted on the Sabboth day, according to the Commandement.

On good Friday.

The Collects.

ALmightie God, wee beſeech thee graciouſly to behold this thy familie, for the which our Lord Jeſus Chriſt was contented to bee betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the croſſe, who liueth and reigneth, &c.

ALmighty and euerlaſting GOD, by whoſe ſpirit the whole body of the Church is gouerned and ſanctified: Receiue our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy congregation, that euery member of the ſame in his vocation and miniſterie, may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercifull

On Good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should bee conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, & contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard, Iesus Christ our Lord, Who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goats cannot take away sinnes. Wherefore when he commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of mee, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Lawe:) Then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is ready dayly ministring, and offering oftentimes one maner of oblation, Hebr. 10. 1.

tion, Which can neuer take away sinnes. But this man, after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from hencefoorth tarrieth till his foes be made his footestoole. For With one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen When he told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I wil put my Lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, We haue libertie to enter into the Holy place, by the new & liuing Way, Which he hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that Wee haue an high Priest, Which is ruler ouer the house of God, let vs draw nigh With a true heart in a sure faith, sprinckled in our hearts from an euil conscience, and washed in our bodies With pure water. Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised) and let vs consider one another, to the intent that Wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.

When Iesus had spokē these words, he went forth With his disciples ouer the brooke Cedrō, Where was a garden, into the which hee then entred With his disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither With his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priestes and Pharisees) came

came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went foorth and said vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seeke mee therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, and the ministers of the Jewes tooke Jesus and bound him, and ledde him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard mee,

What

what I sayd vnto them: Behold, they can tell what I said. When hee had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then saide they vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) saide vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then led they Jesus from Caiaphas, into the hall of Judgement: It was in the morning, and they themselues went not into the Judgement hall, lest they should bee defiled, but that they might eate the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered, and saide vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then saide Pilate vnto them, Take yee him, and iudge him after your owne Law. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might be fulfilled which he spake, signifying What death hee should die. Then Pilate entred into the Judgement hall againe, and called Jesus, and said vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jew? Thine owne nation, and high Priests haue deliuered thee vnto mee: What hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not bee deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore saide vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I borne, & for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate said

vnto

vnto him, What thing is trueth: And When hee had sayde this, hee went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at all. Yee haue a custome that I should deliuer you one loose at Easter: Will ye that I loose vnto you the king of the Jewes: then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile King of the Jewes: and they smote him on the face. Pilate went foorth againe and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Jesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priestes therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him and crucifie him, for I finde no cause in him. The Jewes answered him, Wee haue a law, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the Judgement hall, and saide vnto Jesus, whence art thou: And Jesus gaue him none answere. Then saide Pilate vnto him, Speakest thou not vnto mee: knowest thou not that I haue power to crucifie thee, and haue power to loose thee: Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered mee vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Jewes cried, saying, If thou let him goe, thou art not Cesars friende: for Whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Jesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayeth vnto the Jewes, Beholde your King. They cried saying, Away with him, away with him, crucifie him. Pilate sayeth

vnto

vnto them, Shall I crucifie your King: The high Prieſtes anſwered, We haue no King but Ceſar. Then deliuered he him to them to bee crucified. And they tooke Jeſus, and led him away. And he bare his croſſe, and went forth into a place which is called the place of dead mens ſkuls, but in Hebrew Golgotha, where they crucified him, and two other with him, on either ſide one, and Jeſus in the middeſt. And Pilate wrote a title, and put it vpon the Croſſe. The Writing was, Ieſus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jeſus was crucified, was neere to the City. And it was Written in Hebrew, Greeke, and Latine. Then ſaid the high Prieſts of the Jewes to Pilate, Write not, King of the Jewes: but that he ſaid, I am king of the Jewes. Pilate anſwered, What I haue Written, that I haue Written. Then the ſouldiers, When they had crucified Jeſus, tooke his garments, and made foure parts, to euery ſouldier a part, and alſo his coate. The coate was without ſeame, Wrought vpon throughout. They ſaide therefore among themſelues, Let vs not diuide it, but caſt lots for it, who ſhall haue it, that the Scripture might bee fulfilled, ſaying, They haue parted my rayment among them, and for my coate did they caſt lots. And the ſouldiers did ſuch things indeede. There ſtood by the Croſſe of Jeſus, his mother, and his mothers ſiſter, Mary the Wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple whom he loued, ſtanding, hee ſayeth vnto his mother, Woman, behold thy Sonne. Then ſaide hee to the diſciple, Behold thy mother. And from that houre, the diſciple tooke her for his owne. After theſe things, Jeſus knowing that all things were now perfourmed, that the Scripture might be fulfilled, hee ſayeth, I thirſt. So there ſtoode a veſſell by full of vineger: therefore they filled a ſponge with vineger, and wound it about with hyſope, and put it to his mouth. Aſſoone as Jeſus then receiued the vineger, hee ſayd, It is finiſhed, and bowed his head, and gaue vp the ghoſt. The Jewes therefore, becauſe it was the preparing of the Sabboth, that the bodies ſhoulde not remayne vpon the Croſſe on the Sabboth day (for that

Sabboth

Sabbath day was an high day) besought Pilate that their legs might bee broken, and that they might be taken downe. Then came the Souldiers, and brake the legges of the first, and of the other which was crucified with him. But when they came to Jesus, and sawe that hee was dead already, they brake not his legges: but one of the Souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And hee that sawe it, bare record, and his record is true. And hee knoweth that hee sayeth true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe another Scripture sayeth, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. Hee came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundreth pound weight. Then tooke they the body of Jesus, and wound it in linnen cloathes with the odours, as the manner of Jewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man layd. There layed they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the Sepulchre was nigh at hand.

Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In 1.Pet. 3. 27.

which Spirit he also went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

Matth. 27. 57.



hen the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the bodie of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the bodie, hee wrapped it in a cleane linnen cloth, and layed it in his new Tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdaleue, and the other Mary sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, We remember that this deceiuer said, while he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchre be made sure vntill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a Watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchre sure with the Watchmen, and sealed the stone.

At

Ealter day.

At Morning prayer, in ſtead of the Pſalme, O come let vs, &c. theſe Anthemes ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that hee died, hee died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe, count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruites of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhal be reſtored to life.

The Collect.

ALmighty God, which through thy only begotten Sonne Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our minds good deſires: So by thy continuall helpe Wee may bring the ſame to good effect, through Jeſus Chriſt our Lord, Who liueth, &c.

The Epiſtle.

IF ye be riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idols: for which things ſake, the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, When ye liued in them. Coloſ. 3. 1.

Munday in Easter vveeke.

The Gospell.

Iohn 20. 1.

THe first day of the Sabboths came Marie Magdalene earely (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ran & came to Simon Peter, and to the other disciple whom Jesus loued, and sayeth vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrunne Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw, and beleeued: for as yet they knew not the Scripture that he should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, Who liueth and raigneth, &c.

The Epistle.

Act. 10. 34.

PEter opened his mouth and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Jurie (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to be the Judge of the quick and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes.

The Gospel.

Beholde, two of his disciples went that same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced, while they communed together and reasoned, Jesus himselfe drewe neere and went with them: but their eyes were holden that they should not knowe him. And hee saide vnto them, What maner of communications are these that yee haue one to another as yee walke, and are sad? And the one of them (whose name was Cleophas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chanced there in these dayes? Hee saide vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and word before God and all the people, and how the high Priestes and our Rulers deliuered him Luke 24. 13.

to be condemned to death, and haue crucified him: But wee trusted that it had bene hee which should haue redeemed Israel. And as touching al these things, to day is euen the third day that they were done. Yea, and certain Women also of our company made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which saide that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre & returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. Acts 20. 16. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raised him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the Promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Jesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayth also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time fulfilled the wil of God) fell on sleepe, and was laid vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Be it known vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of sinnes, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish yee: For I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you.

The first Sunday after Easter.

The Gospel.

Luke 24. 36. IEsus stood in the mids of his Disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirit. And hee said vnto them, Why are yee troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit hath no flesh and bones, as yee see me haue. And when hee had thus spoken, he shewed them his hands and his feete. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue yee here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And hee tooke it and did eate before them. And hee sayd vnto them, These are the words which I spake vnto you, while I was yet with you: that all must bee fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1. Iohn 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his Son. He that beleeueth on the Sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a liar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefit, and also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Peter 2. 16.

THis is thanke-worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when yee bee buffeted for your faults, ye take it patiently: But & if when ye do wel, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. which whē he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. which his own self bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes yee were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Iohn 10. 11.

CHrist said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant, and hee which is not the Shepheard, (neither the sheepe are his owne) seeth the woolfe comming, & leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and knowe my sheepe, and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard.

The

The iij. Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that be admitted into the fellowship of Christes Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laud of them that doe well. For so is the will of God, that with well doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of malictousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus said to his Disciples, After a while yee shal not see me, and againe, after a while yee shal see me, for I go to ỹ Father. Then said some of his Disciples betweene themselues, what is this that he saith vnto vs, After a while ye shall not see me, and againe, after a while ye shall see me, and that I go to the Father? They said therefore, what is this that hee saith, After a while? wee cannot tell what hee saith. Jesus perceiued that they would aske Iohn 16. 16.

aske him, and saide vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see mee, and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shal be turned to ioy. A woman when shee trauaileth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I wil see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commaundest, and desire that which thou doest promise, that among the sundry and manifolde changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

James 1. 17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variablenes, neither shadow of change. Of his owne will begate hee vs with the word of trueth, that wee should bee the first fruits of his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The

The v. Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I go: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the World of Sinne, and of Righteousnesse, and of Iudgement. Of Sinne, because they beleeue not on me. Of Righteousnesse, because I goe to my Father, and ye shall see me no more. Of Iudgement, because the prince of this World is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, When he is come, which is the spirit of Trueth, he will leade you into all Trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shal shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. Iohn 16.5

The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, We may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the Word, and not hearers onely, deceiuing your owne selues. For if any man heare the Word, and declareth not the same by his Woorkes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he

Iames 1. 22.

he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shal be happy in his deede. If any man among you seeme to be deuoute, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

John 16. 23.



Erily, verily I say vnto you, Whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by Prouerbs. The time wil come, when I shall no more speake vnto you by Prouerbs, but I shall shew you plainly from my Father. At that day shall ye aske in my Name, & I say not vnto you, that I will speake vnto my Father for you: For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, & came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Loe, now thou talkest plainely, and speakest no Prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Jesus answered them, Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the world shall ye haue tribulation: But be of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almighty God, that like as we doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: So We may alſo in heart and minde thither aſcend, and with him continually dWell.

The Epiſtle.

IN the former Treatiſe, deare Theophilus, We haue ſpoken of all that Jeſus began to do and teach, vntill the day in Which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto ẏ Apoſtles, Whom he had choſen, to Whom alſo he ſheWed himſelfe aliue after his Paſſion (and that by many tokens) appearing vnto them forty dayes, & ſpeaking of the Kingdome of God, and gathered them together, and commaunded them that they ſhould not depart frō Hieruſalem, but to Waite for the Promiſe of the Father, Whereof (ſaith he) ye haue heard of me. For John truly baptized With water, but ye ſhalbe baptized With the holy Ghoſt after theſe feW dayes. When they therefore Were come together, they aſked of him, ſaying, Lord, Wilt thou at this time reſtore againe the Kingdome to Iſrael? And he ſaid vnto them, It is not for you to knoWe the times or the ſeaſons, Which the Father hath put in his oWne poWer. But ye ſhal receiue poWer after the holy Ghoſt is come vpon you: and ye ſhall be Witneſſes vnto me, not onely in Hieruſalem, but alſo in all Jury, and in Samaria, and euen vnto the Worlds end. And When he had ſpoken theſe things, While they beheld, he Was taken vp on high, and a cloud receiued him vp out of their ſight. And While they looked ſtedfaſtly vp toWard heauen as he Went, behold, tWo men ſtood by them in White apparell, Which alſo ſaid, Ye men of Galilee, Why ſtand ye gazing vp into heauen? This ſame Jeſus Which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Acts 1.1.

The

Sunday after Aſcenſion day.

The Goſpell.

Mark.16. 14. IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And hee ſaid vnto them, Goe yee into all the World, and preach the Goſpell to all creatures: He that beleeueth and is baptized, ſhall bee ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: We beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

1.Pet.4.7. THe end of all things is at hand. Be yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manyfolde graces of God. If ayn man ſpeake, let him talke as the words of God. If any man miniſter, let him do it, asof the abilitie which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the Comforter is come, Iohn 15. 26. whom I will ſend vnto you from the Father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, and yee ſhall beare witneſſe alſo, because yee haue bene with me from the beginning. Theſe things haue I ſaid vnto you, because yee ſhould not bee offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that hee doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet mee. But theſe things haue I tolde you, that when the time is come, ye may remember then that I tolde you.

¶ Whitſunday.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Chriſt Jeſu our Sauiour, Who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one God, worlde without ende. Amen.

Whitsunday.

The Epistle.

Acts 2. 1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty Winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon each one of them, & they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, & were astonied, because that euery man heard them speake with his own language. They wondred all, & marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare we euery man his own tongue wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, & of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes & Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14. 15. IEsus saide vnto his disciples, If yee loue mee, keepe my Commaundements, and I will pray the Father, and he shal giue you another Comforter, that hee may abide with you for euer, euen the Spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see mee: For I liue, and ye shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandements, & keepeth

peth them, the ſame is he that loueth me. And hee that loueth me, ſhalbe loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaith vnto him (not Iudas Iſcariot) Lord, what is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the world? Ieſus anſwered & ſaid vnto him, If a man loue me, he will keep my ſayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my ſayings. And the word which yee heare, is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter which is the holy Ghoſt, whom my Father will ſend in my Name, hee ſhal teach you al things, and bring all things to your remembrance, whatſoeuer I haue ſayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſaid, I goe vnto the Father: For the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen ſo doe I.

Munday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull, &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſayd, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, Act. 10. 34

preaching peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throwout all Iurie, & began in Galilee, after the baptisme which Iohn preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, & healing all that were oppressed of the deuill: for God was with him. And We are witnesses of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eat and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name whosoeuer beleeueth in him, shall receiue remission of sins. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid Water, that these should not bee baptized, which haue receiued the holy Ghost as well as We? And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarrie a fewe dayes.

The Gospel.

Iohn 3.16

SO God loued the world, that he gaue his only begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Son into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueeh not is condemned already, because hee hath not beleeued in the Name of the onely begotten Son of God.

And

Tueſday in VVhitſun weeke.

And this is the condemnation, that light is come into the world, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould bee reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tueſday in VVhitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people, &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. For as yet he was come on none of them, but they were baptized onely in the Name of Chriſt Ieſu. Then laied they their hands on them, and they receiued the holy Ghoſt. Actes 8. 14.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth not in by the doore into the ſheepefold, but climeth vp ſome other way, the ſame is a thiefe and a murderer. But hee that entreth in by the doore, is the Shepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, hee goeth before them, and the ſheepe follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe Iohn 10. 1

ſpake Jeſus vnto them, but they vnderſtoode not what things they were which he ſpake vnto them. Then ſaid Jeſus vnto them againe, Verely, verely I ſay vnto you, I am the dooꝛe of the ſheepe. All, euen as many as came befoꝛe me, are theeues & murderers, but the ſheepe did not heare them. I am the dooꝛe, by me if any enter in, he ſhall be ſafe, and ſhal goe in and out, and finde paſture. A thiefe commeth not but foꝛ to ſteale, kill, and deſtroy. I am come that they might haue life, and that they might haue it moꝛe abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith to acknowledge the glozy of the eternall Trinitie, and in the powꝛer of the diuine Maieſtie to woꝛſhip the Unitie: Wee beſeech thee, that thꝛough the ſtedfaſtneſſe of this faith we may euermoꝛe be defended from all aduerſitie, which liueſt and reigneſt one God, woꝛld without end. Amen.

The Epiſtle.

Apoc. 4. 1. AFter this I looked, and behold, a dooꝛe was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet, talking with mee, which ſaid, Come vp hither, and I will ſhew thee things which muſt bee fulfilled hereafter. And immediatly I was in the ſpirit, and beholde, a ſeate was ſet in heauen, and one ſate on the ſeate. And hee that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a Rainbow about the ſeat, in ſight like vnto an Emerald. And about the Seat were foure and twenty ſeates, and vpon the ſeates foure & twenty Elders ſitting, clothed in white raiment, and had on their heads crowꝛnes of gold. And out of the Seat pꝛoceeded lightnings, and thundering, and voyces. And there were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the mids of the seate, and round about the seate, were foure beastes full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had eth of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, Holy Lord God Almightie, which was, and is, and is to come. And when those beasts gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twenty Elders fell down before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, & sayd vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Uerily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus said vnto him, How can a man be borne when he is olde? Can hee enter into his mothers wombe, and be borne againe? Iesus answered, Uerily, verily I say vnto thee, Except a man bee borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I sayde vnto thee, Yee must be borne from aboue. The Iohn 3.1.

winde bloweth where it lusteth, and thou heares the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: so is euery one that is borne of the spirit. Nicodemus answered and said vnto him, How can these things be? Jesus answered and said vnto him, Art thou a master in Israel, and knowest not these things? Verely, verely I say vnto thee, We speake that we know, and testifie that we haue seene, and yee receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd, the strength of al them that trust in thee, mercifully accept our prayers: And because the weaknes of our mortall nature can do good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

1.Ioh.4.7 DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his Sonne to be the agreement for our sinnes.

ſinnes. Dearely beloued, if God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit. And wee haue ſeene, and doe teſtifie, that the Father ſent the Sonne to be the Sauiour of the world. Whoſoeuer confeſſeth that Jeſus is the Sonne of God, in him dwelleth God, and he in God. And we haue known and beleeued the loue that GOD hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee ſhould truſt in the day of iudgement: For as he is, euen ſo are we in this world. There is no feare in loue, but perfect loue caſteth out feare: for feare hath painfulneſſe. He that feareth is not perfect in loue. We loue him, for he loued vs firſt. If any man ſay, I loue God, and yet hateth his brother, hee is a lier. For how can hee that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And this commandement haue wee of him, that hee which loueth God, ſhould loue his brother alſo.

The Goſpel.



THere was a certaine rich man, Luke 16. 19.
which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring to bee refreſhed with the crummes which fell from the rich mans boord, and no man gaue vnto him: The dogges came alſo and licked his ſores. And it fortuned that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo dyed, and was buried. And being in hell in torments, hee lift vp his eyes, and ſawe Abraham a farre off, and Lazarus in his boſome, and hee cryed, and ſayde, Father Abraham, haue mercie on mee, and ſend

ſend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſayd, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrariwiſe Lazarus receiued paine: but now he is comforted, & thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would go from hence to you, cannot, neither may come from thence to vs. Then he ſaid, I pray thee therefore father, ſend him to my fathers houſe, (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſaid, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſaid vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one riſe from death againe.

The Second ſunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and gouerne them whome thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1. Iohn. 3. 13. MArueile not, my brethren, though the worlde hate you. Wee know that we are tranſlated from death vnto life, becauſe wee loue the brethren. Hee that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity.

Hereb

The ij. Sunday after Trinit.

Hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, wee receiue of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is the Commandement, that wee beleeue on the Name of his Sonne Jesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his Commandements, dwelleth in him, and he in him: and hereby wee know that hee abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first saide vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and said to his seruant, Goe out quickly into the streetes and quarters of the City, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke. 14. 16.

The

ie iij. Sunday after Trinitie.

The Collect.

LOrde, wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an hearty desire to pray, graunt that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the mighty hande of God, that he may exalt you When the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersary the deuil, as a roaring Lion walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his own selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. 1 THen resorted vnto him al the Publicanes & sinners, for to heare him. And the Pharises and Scribes murmured, saying, Hee receiueth sinners, and eateth With them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninety & nine in the wildernesse, & goeth after that which is lost, vntill he finde it? And When he hath found it, he layeth it on his shoulders With ioy: and assoone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which need no repentance. Eyther what woman, hauing ten groats (if shee lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she find it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our ruler & guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.



I Suppose that the afflictions of this life are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shal appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the spirit, mourne in our selues also, & waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18

The

The Goſpel.

Luk.6.36. BEye mercifull, as your Father alſo is merciful. Iudge not, & ye ſhal not be iudged. Condemne not, & ye ſhall nat be condemned. Forgiue, and yee ſhalbe forgiuen. Giue, and it ſhalbe giuen vnto you: good meaſure, and preſſed down, and ſhaken together and running ouer, ſhal men giue into your boſoms. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blinde leade the blinde? Do they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine own eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after Trinitie.

The Collect.

GRant Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Pet.3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that yee are thereunto called, euen that yee ſhould bee heires of the bleſſing. For he that doeth long after life, and loueth to ſee good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, Who is hee that will harme you, if yee followe that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Bee not yee afraide for any terrour of them, neither be yee troubled: but sanctifie the Lorde God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpon him to heare the Word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the Fishermen were gone out of them, & Were washing their nets And he entred into one of ỹ ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When he had left speaking, hee sayde vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayde vnto him, Master, Wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement I will loose foorth the net. And when they had so done, they inclosed a great multitude of Fishes. But their net brake, and they beckened to their fellowes which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, go from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was Luke 5. 1.

also

alſo Iames and Iohn the ſonnes of Zebedee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

The ſixt Sunday after Trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that wee louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom.6.3. KNow yee not, that all Wee which are baptized in Ieſus Chriſt, are baptized to die with him? Wee are buried then with him by baptiſme for to die, that likewiſe as Chriſt was rayſed from death by the glory of the Father, euen ſo We alſo ſhould walke in a new life. For if We be grafted in death like vnto him, euen ſo ſhall We be partakers of the holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth We ſhould not be ſeruants vnto ſinne. For hee that is dead, is iuſtified from ſinne. Wherefore, if We be dead with Chriſt, We beleeue that Wee ſhall alſo liue with him: Knowing that Chriſt being rayſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſin, but are aliue vnto God, through Ieſus Chriſt our Lord.

The

The vij. Sunday after Trini

The Goſpel.



IEſus ſaid vnto his diſciples, Except Mat. 5. 20.
your righteouſnes exceed the righteouſnes of the Scribes and Phariſes, ye cannot enter into the kingdom of heauen. Ye haue heard that it was ſayd vnto them of old time, Thou ſhalt not kil: Whoſoeuer killeth, ſhalbe in danger of iudgment. But I ſay vnto you, that whoſoeuer is angry with his brother vnaduiſedly, ſhall be in danger of iudgement. And whoſoeuer ſaith vnto his brother, Racha, ſhalbe in danger of a Councell. But whoſoeuer ſaith, Thou foole, ſhalbe in danger of hel fire. Therfore if thou offereſt thy gift at the altar, & there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way firſt & be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduerſary quickly, whiles thou art in the way with him, leſt at any time the aduerſary deliuer thee to the Judge, and the Judge deliuer thee to the miniſter, and then thou be caſt into priſon. Verely I ſay vnto thee, Thou ſhalt not come out thence, till thou haſt paid the vttermoſt farthing.

The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodnes, & of thy great mercy keepe vs in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I Speake groſly, becauſe of the infirmitie of Rom. 6. 19
your fleſh. As ye haue giuen your members ſeruants to vncleanneſſe, & to iniquity (from one iniquitie to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye

were ſeruants of ſinne, ye were void of righteouſneſſe. What fruit had yee then in thoſe things whereof yee are now aſhamed? for the end of thoſe things is death. But now are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

Mar. 8. 1. IN thoſe dayes, when there was a very great company, and had nothing to eate, Jeſus called his Diſciples vnto him, and ſayde vnto them, I haue compaſſion on the people, becauſe they haue beene now with mee three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wilderneſſe, to ſatisfie theſe? And he aſked them, How many loaues haue yee? They ſaid, Seuen. And hee commaunded the people to ſit downe on the ground. And he tooke the ſeuen loaues, and when he had giuen thankes, hee brake, and gaue to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, he commaunded them alſo to be ſet before them. And they did eate and were ſufficed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

The viij. Sunday after Trinitie.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The

The viij. Sunday after Trini

The Epistle.

BRethren, We are debters, not to the flesh, to liue after the flesh: For if yee liue after the flesh, ye shall die. But if ye through the spirit doe mortifie the deedes of the body, yee shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but yee haue receiued the spirit of adoption, whereby We crie Abba, Father. The same spirit certifieth our spirit, that We are the sonnes of God. If Wee be sonnes, then are We also heires, the heires (I meane) of God, and heires annexed With Christ, if so be that We suffer With him, that We may also be glorified together With him. Rom. 8. 12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inWardly they are rauening wolues: ye shal knoW them by their fruits. Doe men gather grapes of thornes? Or figs of thistles: Euen so euery good tree bringeth forth good fruites: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring foorth good fruites. Euery tree that bringeth not foorth good fruit, is hewen doWne, and cast into the fire. Wherefore by their fruits ye shall knoW them. Not euery one that sayth vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the Will of my Father Which is in heauen, he shal enter into the kingdom of heauen. Mat. 7. 15.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, Wee beseech thee, the spirit to thinke and doe alWayes such things as bee rightfull, that Wee Which cannot bee Without thee, may bythee be able to liue according to thy Will, through Iesus Christ our Lord.

ne ix. Sunday after Trinitie.

The Epistle.

1. Corint. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eat of one Spirituall meat, and did all drinke of one Spirituall drinke: and they dranke of the Spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the Wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that wee should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1 IEsus sayd vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And hee called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayest be no longer steward. The Steward said within himselfe, What shall I doe? For my master taketh away from me the Stewardship. I cannot dig, and to begge I am ashamed.

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, hee said vnto the first, How much owest thou vnto my master? And he sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie. Then sayd he to another, How much owest thou? And he said, An hundred quarters of wheate. He said vnto him, Take thy bill, & write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Epistle.



Oncerning spirituall things, brethren, I would not haue you ignorant. Yee know 1.Cor. 12. 1. that yee were Gentiles, & went your wayes vnto dumbe images, euen as yee were led. wherefore I declare vnto you, that no man speaking by the spirit of God, defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge

he x. Sunday after Trinitie.

by the ſame ſpirit, to another is giuen faith by the ſame ſpirit, to another the gift of healing by the ſame ſpirit, to another power to doe miracles, to another to prophelie, to another iudgement to diſcerne ſpirits, to another diuers tongues, to another the interpretation of tongues: And theſe all worketh the ſelfe ſame ſpirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luke 19. 41.

AND when he was come neere to Hieruſalem, hee beheld the citie, and wept on it, ſaying, If thou hadſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heed: but now are they hid from thine eyes. For the dayes ſhal come vnto thee, that thine enemies ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, and make thee euen with the ground, & thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſolde therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And hee taught dayly in the Temple.

The xj. Sunday after Trinitie.

The Collect.

GOD which declareſt thy almightie power, moſt chiefly in ſhewing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord.

The

The xj. Sunday after Trinit

The Epiſtle.

BRethren, as appertaining to the Goſpel which I preached vnto you, which ye haue alſo accepted, and in the which ye continue, by the which yee are alſo ſaued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine: for firſt of all I deliuered vnto you that which I receiued, how that Chriſt died for our ſinnes, agreeing to the Scriptures, and that hee was buried, and that he roſe againe the third day, according to the Scriptures, and that hee was ſeene of Cephas, then of the twelue: after that he was ſeene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen aſleepe. After that appeared he to James, then to all the Apoſtles, and laſt of all he was ſeene of mee, as of one that was borne out of due time. For I am the leaſt of the Apoſtles, which am not worthy to bee called an Apoſtle, becauſe I haue perſecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, ſo wee preached, and ſo ye haue beleeued. 1. Cor. 15. 1.

The Goſpel.

CHriſt told this parable vnto certaine which truſted in themſelues that they were perfect, & deſpiſed other. Two men went vp into the temple to pray, ỹ one a Phariſee, & the other a Publicane. The Phariſee ſtood and prayed thus with himſelfe: God I thanke thee that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tithe of all that I poſſeſſe. And the Publicane ſtanding afar off, would not lift vp his eyes to heauen, but ſmote his breaſt, ſaying, God be mercifull to mee a ſinner. I tel you, this man departed home to his houſe iuſtified more then the other. For euery man that exalteth himſelfe, ſhall be brought low: and he that humbleth himſelfe, ſhalbe exalted. Luk. 18. 9.

The xij. Sunday after Trinitie.

The Collect.

ALmightie & euerlasting God, which art alwayes more ready to heare, then we to pray, & art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4

SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee bee able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: For the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the spirit bee much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceed in glory.

The Gospel.

Mar. 7. 31.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Bee opened. And straight-

straightway his eares were opened, and the string of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake.

The xiij. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: Grant we beſeech thee, that wee may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, In his ſeeds, as many: but, In thy ſeede, as of one, which is Chriſt. This I ſay, that the Law which began afterward beyond foure hundreth and thirtie yeeres, doth not diſanull the Teſtament that was confirmed afore of God vnto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the Law, it commeth not now of Promiſe: But God gaue it to Abraham by Promiſe. Wherefore then ſerueth the Law? The Law was added becauſe of tranſgreſſion (till the Seed came, to whom the Promiſe was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteouſneſſe ſhould haue come by the Law. But the Scripture concludeth all things vnder ſinne, that the Promiſe by the faith of Jeſus Chriſt ſhould be giuen to them that beleeue. Gal. 3. 16.

The

The xiij. Sunday after Trinitie.

The Gospel.

Luke 10. 23.

HAppie are the eyes which see the things that ye see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, & haue not heard them. And behold, a certaine lawyer stood vp, & tempted him, saying, Master, What shal I do to inherite eternall life? Hee said vnto him, What is Written in the Law? how readest thou? And he answered, and said, Loue the Lord thy God With all thy heart, & With all thy soule, and With all thy strength, & With all thy minde, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he Willing to iustifie himselfe, said vnto Jesus, And Who is my neighbour? Jesus answered and said, A certaine man descended from Hierusalem to Jericho, and fell among theeues, which robbed him of his raiment, and Wounded him, and departed, leauing him halfe dead. And it chanced that there came doWne a certaine Priest that same Way, and When he saW him, he passed by. And likeWise a Leuite (When he Went nigh to the place) came & looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and When he saW him, hee had compassion on him, and Went to him, and bound vp his Wounds, and poWred in oyle and Wine, and set him on his oWne beast, and brought him to a common Inne, and made prouision for him. And on the morroW When he departed, he tooke out tWo pence, and gaue them to the Host, and saide vnto him, Take cure of him, and Whatsoeuer thou spendest more, When I come againe, I Wil recompense thee. Which noW of these three, thinkest thou, Was neighbour vnto him that fell among the theeues? And he said vnto him, Hee that sheWed mercie on him. Then said Jesus to him, Goe, and do thou likeWise.

The

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are yee not vnder the Law. The deeds of the flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, With the affections and lusts. Gal. 5. 16.

The Gospel.

AND it chanced as Jesus went to Hierusalem, that he passed thorow Samaria, and Galilee. And as he entred into a certaine towne, there met him tenne men that were lepers which stood afarre off, and put forth their voyces, and sayd, Jesus master, haue mercie on vs. When hee saw them, hee sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when Luke 17. 11.

wh'n he ſaw that he was cleanſed, turned backe againe, and with a loud voyce prayſed God, and fell downe on his face at his feete, and gaue him thanks. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not ten clenſed? But where are thoſe nine? There are not found that returned againe to giue God prayſe, ſaue onely this ſtranger. And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beſeech thee, O Lord, thy Church with thy perpetuall mercie: And becauſe the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our ſaluation, through Jeſus Chriſt our Lord.

The Epiſtle.

Gal. 6. 11. SEe howe large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to bee circumciſed, onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are circumciſed, keepe not the law, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioice, but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Jeſu, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Iſrael, that perteineth to God. From henceforth let no man put me to buſineſſe: for I beare in my body the marks of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what ye shall eate or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meat: & the body more of value then raiment: Behold the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they: Which of you by taking carefull thought can adde one cubite vnto his stature: And why care ye for raiment: Consider the Lilies of the fielde how they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, which though it stand to day, is to morow cast into the fornace, shall hee not much more doe the same for you, O ye of litle faith: Therefore take no thought, saying, What shall wee eate, or What shall Wee drinke, or WhereWith shall wee bee clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that yee haue neede of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Matth. 6. 24.

The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after Trinitie.

The Epistle.

Eph. 3. 13 I Desire that you faint not because of my tribulatiõs that I suffer for your sakes, Which is your praise. For this cause I bowe my knees vnto the Father of our Lord Jesus Christ, which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

Luk. 7. 11 AND it fortuned, that Jesus went into a Citie called Naim, & many of his disciples went with him, and much people. When hee came nigh to the gate of the Citie, beholde, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widowe, and much people of the Citie was with her. And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not. And hee came nigh and touched the coffin: and they that bare him stood still. And he sayd, Yong man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went foorth thorowout all Jurie, and thorowout all the Regions which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.



I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation wherewith ye are called, With all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Gospel.

IT chanced that Jesus went into the house of one of the chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And behold, there was a certaine man before him which had the dropsie. And Jesus answered and spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shal haue an Asse, or an Oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. He put forth also a similitude to the ghests, when he marked how they preassed to be in the highest roomes, and sayd vnto them, When thou art bidden to a Wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and he that bade him and thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in Luk. 14. 1.

in the lowest roome, that when hee that bad thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shalbe exalted.

The xviij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1. 4

THanke my God alwayes on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him in all vtterance, and in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the ende, that yee may be blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Matt. 22. 34.

WHen the Pharises had heard that Jesus had put the Sadduces to silence, they came together, and one of them, which was a Doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest commandement in the Law? Jesus sayd vnto him, Thou shalt loue ẏ Lord thy God with all thine heart, & with all thy soule,

ſoule, and with all thy minde. This is the firſt and greateſt Commandement. And the ſecond is like vnto it, Thou ſhalt loue thy neighbour as thy ſelfe. In theſe two Commandements hang all the Law and the Prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What thinke ye of Chriſt: whoſe ſonne is hee: They ſaid vnto him, The ſonne of Dauid. Hee ſaid vnto them, How then doeth Dauid in ſpirit call him Lord, ſaying, The Lord ſaid vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footeſtoole: If Dauid then call him Lord, how is he then his ſonne: And no man was able to anſwere him any thing, neither durſt any man from that day forth aſke him any moe queſtions.

The xix. Sunday after Trinitie.

The Collect.

O God, foraſmuch as without thee wee are not able to pleaſe thee, grant that the working of thy mercie may in all things direct & rule our hearts, through Jeſus Chriſt our Lord.

The Epiſtle.

THis I ſay, and teſtifie through the Lord, that yee henceforth walke not as other Gentiles walk, in vanitie of their minde, While they are blinded in their vnderſtanding, beeing farre from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts: which being paſt repentance, haue giuen themſelues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedineſſe. But ye haue not ſo learned Chriſt: If ſo be that ye haue heard him, & haue bene taught in him, as the trueth is in Jeſu (as cõcerning the conuerſation in times paſt) to lay frõ you the old man, which is corrupt, according to the deceiueable luſtes, to bee renewed alſo in the ſpirit of your minde, and to put on that new man, which after God is ſhapen in righteouſnes and true holines. Wherefore put away lying, and ſpeake euery man trueth Ephes. 4. 17.

vnto his neighbour, forasmuch as we are members one of another. Be angrie, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking bee put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Matth. 9. 1. IEsus entred into a ship, and passed ouer, and came into his owne Citie. And beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the faith of them, hee said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus saw their thoughts, hee said, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then said hee to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that

that thou wouldeſt haue done, through Jeſus Chriſt our Lord.

The Epiſtle.

TAke heed therefore how ye walke circumſpectly, not as vnwiſe, but as wiſe men, redeeming the time, becauſe the dayes are euill. Wherefore bee yee not vnwiſe, but vnderſtand what the will of the Lord is, and bee not drunken with wine, wherein is exceſſe: but bee ye filled with the Spirit, ſpeaking vnto your ſelues in Pſalmes and Hymnes, and Spirituall ſongs, ſinging and making melodie to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Jeſus Chriſt, ſubmitting your ſelues one to another in the feare of God. Epheſ. 5. 15.

The Goſpel.

IEſus ſaid, The Kingdome of heauen is like vnto a man that was a King, Which made a marriage for his Sonne, and ſent foorth his ſeruants to cal them that were bidden to the Wedding: and they would not come. Againe hee ſent foorth other ſeruants, ſaying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his Farme place, another to his Merchandiſe, and the remnant tooke his ſeruants, and intreated them ſhamefully, and ſlew them. But when the King heard thereof, hee was wroth, and ſent foorth his men of warre, and deſtroyed thoſe murderers, and burnt vp their Citie. Then ſaid hee vnto his ſeruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the ſeruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and badde: and the wedding was furniſhed with gheſts. Then the King came in to ſee the gheſtes, and when hee ſpied there a man Matth. 22. 1.

which had not on a Wedding garment, hee saide vnto him, Friend, how camest thou in hither, not hauing a Wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after Trinitie.

The Collect.

GRant we beseech thee mercifull Lord, to thy faithfull people pardon & peace, that they may bee clensed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Ephes. 6. 10.

BRethren, be strong through the Lord, and through the power of his might. Put on all the Armour of God, that ye may stand against all the assaults of the deuil. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spiritual craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girde With the trueth, hauing on the breastplate of righteousnes, & hauing shooes on your feete, that yee may be prepared for the Gospel of peace. Aboue all take to you the shield of faith, wherewith yee may quench all the fierie darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the Word of God. And pray alwayes with all maner prayer and supplication in the Spirit, and watch thereunto With all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij Sunday after Trinitie.

The Gospel.

THere was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne, for he was euen at the point of death. Then saide Jesus vnto him, Except yee see signes and wonders, ye will not beleeue. The ruler saide vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Go thy way, thy sonne liueth. The man beleeued the word that Jesus had spokē vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre whē he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the Father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And he beleeued, & all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee. Iohn. 4. 46

The xxij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee to keep thy houshold the Church in continuall Godlinesse, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, because yee are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, vntill the day of Jesus Christ, as it becom- Phil. 1. 3.

The xxij Sunday after Trinitie.

becommeth mee that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, & in all vnderstanding, that yee may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Matth. 18, 21.



Peter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sinne against mee: till seuen times? Iesus saith vnto him, I say not vnto thee, vntill seuen times: but, seuenty times seuen times. Therefore is the kingdom of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but forasmuch as hee was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and payment to bee made. The seruant fel downe, and besought him, saying, Sir, haue patience with mee, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, & forgaue him the debt. So the same seruant went out, & found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I wil pay thee all. And he would not, but he went and cast him into prison, til he should pay the debt. So when his fellowes saw what was done, they were very sorie, and came and tolde vnto their Lord all that had happened.

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Gaolers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father do also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BRethren, be followers together of mee, and looke on them which walke euen so as yee haue vs for an ensample. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose bellie is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence We looke for the Sauiour, euen the Lord Iesus Christ, which shal change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3.17.

The Gospel.

THen the Pharisees went out, and tooke counsell how they might tangle him in his wordes. And they sent out vnto him their Disciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truely, neither carest thou for any man, Matth. 22. 15.

for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou: Is it lawful that tribute be giuen vnto Cesar, or not: But Jesus perceiuing their wickednesse, said, Why tempt ye me ye hypocrites: Shew mee the tribute money. And they tooke him a penie. And he said vnto them, Whose is this image and superscription: They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things which are Cesars, & vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiij. Sunday after Trinitie.

The Collect.

LOrd, We beseech thee assoile thy people from their offences, that through thy bountifull goodnesse wee may be deliuered from the bands of all those sinnes, which by our frailtie We haue committed, Grant this, &c.

The Epistle.

Col. 1. 3. WE giue thankes to God the Father of our Lord Jesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which ye beare to all Saints, for the hopes sake which is layd vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which yee haue in the spirit. For this cause Wee also, euen since the day Wee heard of it, haue not ceased to pray for you, and to desire that yee might be fulfilled with the knowledge of his will in all wisedome and spirituall vnderstanding, that yee might walke worthy of the Lord, that in all things yee may please,

please, being fruitful in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceassed, but come and lay thine hand vpon her, and shee shall liue. And Jesus arose and followed him, and so did his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For she said within her selfe, If I may touch but euen his vesture onely, I shall bee safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the Rulers house, and sawe the minstrels and people making a noyse, hee said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosel, arise. And the Damosel arose. And this noyse was abroad in all that land. Matth. 9. 18.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, wee beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee bee plenteously rewarded, through Jesus Christ our Lord. Amen.

The

The xxv. Sunday after Trinitie.

The Epistle.

Iere. 23. 5. BEholde, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda bee saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen, The Lord our Righteousnesse. And therefore beholde, the time commeth, saith the Lord, that it shall bee no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Iesus lift vp his eyes, and saw a great company come vnto him, hee saith vnto Philip, whence shall we buy bread, that these may eat: This he said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew Simon Peters brother) sayd vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, hee gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, hee sayeth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that

Iesus

Saint Andrewes day.

Jesus did) saide, This is of a trueth the same Prophet that should come into the World.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Sptuagesima.

Saint Andrewes day.

The Collect.

ALmighty God which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy word, may foorthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. Rom. 10.9

For to beleeue with the heart, iustifieth, and to acknowledge with the mouth, maketh man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lorde of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shalbe safe. How then shall they call on him, on whom they haue not beleeued: How shall they beleeue on him, of whom they haue not heard: How shall they heare without a preacher: And how shall they preach without they be sent: As is written, How beautifull are the feete of them which bring tydings of peace, and bring tidings of good things: But they haue not all obeyed to the Gospel. For Esai saith, Lord, who hath beleeued our sayings: So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, haue they not heard: No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund

whether

whether Iſrael did know or no: Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſai after that is bold, and ſaith, I am found of them that ſought mee not, I am manifeſt vnto them that aſked not after mee. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Matth. 4. 18. AS Jeſus walked by the ſea of Galilee, he ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers) and he ſaith vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when hee was gone foorth from thence, he ſaw other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nets: and hee called them. And they immediately left the ſhip and their father, and followed him.

S. Thomas the Apoſtle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sonnes reſurrection: Grant vs ſo perfectly, and without all doubt to beleeue in thy Sonne Jeſus Chriſt, that our faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour, &c.

The Epiſtle.

Epheſ. 2. 19. NOw are ye not ſtrangers, nor forreiners, but citizens with the ſaints, & of the houſhold of God, and are built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner ſtone: in whom what building ſo-

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid vnto him, We haue ſeene the Lord. But he ſaid vnto them, Except I ſee in his handes the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the middeſt, and ſaid, Peace bee vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my handes, and reach hither thy hand, and thruſt it into my ſide, and bee not faithleſſe but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this Booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name. Iohn 20. 24.

The conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle Saint Paul, graunt we beſeech thee, that wee which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jeſus Chriſt our Lord.

The

The conuerſion of Paul.

The Epiſtle.

Acts. 9. 1. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt, & deſired of him letters to cary to Damaſco, to the ſynagogues, that if hee found any of this way (were they men or women) he might bring them bound to Hieruſalem. And when hee iourneyed, it fortuned that as hee was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and he fel to the earth, and heard a voyce ſaying to him, Saul, Saul, why perſecuteſt thou me? And hee ſaid, What art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. It is hard for thee to kicke againſt the prick. And he both trembling and aſtonied, ſaid, Lord, what wilt thou haue me to doe? And the Lord ſaid vnto him, Ariſe and go into the City, and it ſhall be tolde thee what thou muſt doe. The men which iourneyed with him, ſtood amazed, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, & when he opened his eyes, he ſaw no man: but they led him by the hand, & brought him into Damaſco. And he was three dayes without ſight, & neither did eate nor drinke. And there was a certaine diſciple at Damaſco, named Ananias: and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here Lord. And the Lord ſaide vnto him, Ariſe, and goe into the ſtreet which is called Straight, and ſeeke in the houſe of Judas, after one called Saul of Tharſus. For behold, he prayeth, & hath ſeene in a viſion a man named Ananias, comming in vnto him, and putting his handes on him, that hee might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill he hath done to the ſaints at Hieruſalem. And here he hath authority of ỹ hie Prieſts, to bind all that cal on thy Name. The Lord ſaid vnto him, Go thy way, for he is a choſen veſſel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Iſrael. For I will ſhewe him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him, were amazed and said, Is not this he that spoyled them which called on this Name in Hierusalem, & came hither for that intent, that hee might bring them bound vnto the hie Priests: But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said vnto Iesus, Beholde, wee haue forsaken all and followed thee, what shall we haue therefore: Iesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seat of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue Seats, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my Names sake, shall receiue an hundreth fold, and shal inherite euerlasting life. But many that are first, shall be last, and the last shall be first. Matth. 19. 27.

The Purification of Saint Mary the Virgin.

The Collect.

ALmighty & euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in ỹ Temple in substance of our flesh: so grant that we may be presented vnto thee with pure & cleare mindes, by Iesus Christ our Lord.

The

Saint Matthias day.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

Luke 2.22

WHen the time of their Purification (after the Lawe of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is Written in the Lawe of the Lord: Euery man childe that firſt openeth the matrix, ſhalbe called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord) a paire of Turtle doues, or two yong pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had hee receiued of the holy Ghoſt, that hee ſhould not ſee death, except hee firſt ſaw the Lord Chriſt. And he came by inſpiration into the temple.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Iudas diddeſt chuſe thy faithful ſeruant Matthias to be of the number of the twelue Apoſtles: Grant that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithful and true paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts.1.15

IN thoſe dayes Peter ſtood vp in the middes of the diſciples, and ſaid, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture muſt needes haue bene fulfilled, which the holy Ghoſt, through the mouth of Dauid, ſpake before of Iudas, which was guide to them that tooke Jeſus. For he was

was numbred with vs, and had obteined fellowship in this ministration. And the same hath nowe possessed a plat of grownd with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation be voyd, and no man bee dwelling therein, and his bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto the same day that hee was taken vp from vs) must one bee ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) & Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospell.

IN that time Jesus answered & said, I thanke thee, O Father, Lord of heauen & earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Son, and he to whomsoeuer the Sonne will open him. Come vnto me, all ye that labour, & are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light. Matt. 11. 25.

Annunciation of the Virgin Marie.

The Collect.

WEe beſeech thee, Lord, powre thy grace into our hearts, that as we haue knowen Chriſt thy Sons incarnation by the meſſage of an Angel: ſo by his croſſe and paſſion wee may bee brought vnto the glory of his reſurrection, through the ſame Chriſt our Lord.

The Epiſtle.

Eſai. 7. 10. GOd ſpake once againe to Ahaz, ſaying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then ſaid Ahaz, I wil require none, neither will I tempt the Lord. And hee ſaid, Hearken to, yee of the houſe of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye muſt grieue my God alſo? And therefore the Lord ſhall giue you a token: Behold, a virgin ſhall conceiue, and beare a ſonne, and thou his mother ſhalt call his name Emmanuel. Butter and honie ſhal he eate, that he may know to refuſe the euill, and chuſe the good.

The Goſpel.

Luke 1. 26 AND in the ſixt moneth the Angel Gabriel was ſent from God, vnto a citie of Galilee named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and ſaid, Haile ful of grace, the Lord is with thee, bleſſed art thou among women. When ſhe ſaw him, ſhee was abaſhed at his ſaying, and caſt in her minde what manner of ſalutation that ſhould bee. And the Angel ſaid vnto her, Feare not Mary, for thou haſt found grace with God: Behold, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt call his name Jeſus. He ſhalbe great, and ſhall be called the ſonne

of

of the Highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall be borne shall be called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceiued a Sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall be vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmighty GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that we be not like children, caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he sayth, When hee went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That hee ascended, What meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of Ephe. 4. 7.

the full perfect age of Christ: That we henceforth should be no more children, wauering and carried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body vnto the edifying of it selfe through loue.

The Gospel.

Ioh.15.1. I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruite in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring forth more fruite. Now are yee cleane through the wordes which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shal be done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, ye shal abide in my loue, euen as I haue kept my Fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: graunt vs perfectly to know thy Sonne Jesus Christ to bee the Way, the Trueth, and the Life, as thou hast taught Saint Philip and other the Apostles, through Jesus Christ our Lord.

The Epistle.



IAmes the seruant of God, and of the Lorde Jesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee may bee perfect and sound, lacking nothing. Iam. 1. 1. If any of you lacke Wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the winds, and caried with violence: neither let that man thinke, that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

S. Philip and Iames day.

The Gospel.

Iohn 14.1 AND Jesus saide vnto his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I wil come againe and receiue you, euen vnto my selfe, that where I am, there may ye bee also. And whither I goe, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the way, & the Trueth, and the Life. No man commeth to the Father but by mee. If ye had known mee, yee had known my Father also: And now yee know him, and haue seene him. Philip saith vnto him, Lord, shewe vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I bene so long time with you, and yet hast thou not known me? Philip, hee that hath seene mee, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the Father, and the Father in me: or else beleeue mee for the workes sake. Uerily, verily I say vnto you, Hee that beleeueth on me, the workes that I doe, the same shall he do also: and greater workes then these shal he do, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will do it.

S. Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas, that he should go vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them, named Agabus, & signified by the Spirit, that there should be great dearth throughout all the World: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Acts 11. 22.

The Gospel.

THis is my Cõmandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Ye are my friends, if yee doe whatsoeuer I command you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go Iohn 15. 12.

and bring foorth fruite, and that your fruite ſhould remaine, that whatſoeuer ye aſke of the Father in my name, hee may giue it you.

Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy ſonne our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the trueths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Eſai 40.1. BE of good cheare my people. Ye Prophets, comfort my people, ſaith your God, cõfort Hieruſalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that ſhe hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voice cryed in the wildernеſſe, Prepare the way of the Lord in the wildernеſſe, make ſtraight the path of our God in the deſart. Let all valleys be exalted, and euery mountaine and hill be laid low. What ſo is crooked, let it be made ſtraight, & let the rough be made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For why, the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now crie. And the Prophet anſwered, What ſhal I crie? That all fleſh is graſſe, and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp vnto the hie hill (O Sion) thou that bringeſt good tidings, lift vp thy voyce with power, O thou preacher Hieruſalem, lift it vp without feare, and

ſay

say vnto the cities of Juda, Behold your God, beholde, the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman: he shall gather the Lambs together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.



ELizabeths time came ỹ she should be deliuered, and she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of hs father. And his mother answered and said, Not so, but his name shall be called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they marueiled all. And his mouth was opened immediatly and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie countrey of Jurie, and they that heard them, laide them vp in their hearts, saying, what maner of childe shall this be: And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praysed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp a horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy Couenant: Luke 1.57

that

that hee would perfoꝛme the othe which he ſware to our father Abꝛaham foꝛ to giue vs, That we being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable foꝛ him. And thou childe ſhalt bee called the Pꝛophet of the Higheſt: foꝛ thou ſhalt go befoꝛe the face of the Loꝛd to pꝛepare his wayes. To giue knowledge of ſaluation vnto his people, foꝛ the remiſſion of ſinnes, thꝛough the tender mercie of our God, whereby the day ſpꝛing from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmighty God, which by thy ſonne Jeſus Chꝛiſt, haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feede thy flocke: make we beſeech thee all Biſhops and Paſtours diligently to pꝛeach thy holy Woꝛd, and the people obediently to follow the ſame, that they may receiue the cꝛowne of euerlaſting glozy, thꝛough Jeſus Chꝛiſt our Loꝛd.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herod the King ſtretched fooꝛth his hands to vexe certaine of the Congregation, and he killed James the bꝛother of John with the ſwoꝛd. And becauſe he ſaw it pleaſed the Jewes, he pꝛoceeded further, and tooke Peter alſo. Then were the dayes of ſweet bꝛead. And whē he had caught him, he put him in pꝛiſon alſo, & deliuered him to foure quaternios of ſouldiers to be kept, intending after Eaſter to bꝛing him fooꝛth to the people. And Peter was kept in pꝛiſon, but pꝛayer was made without ceaſing of the Cōgregation vnto God foꝛ him. And when Herod would haue bꝛought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers,

bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickely. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee. and follow me. And he came out and followed him, and wist not that it was truth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the Citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herod, and from all the waiting of the people of the Jewes.

The Gospel.



Hen Jesus came into the coastes of the Citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I the Sonne of man am: They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith vnto them, But whom say ye that I am: Simon Peter answered and said, Thou art Christ the Sonne of the liuing God. And Jesus answered, & said vnto him, Happy art thou Simon the sonne of Jonas: for flesh & blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Matth. 16. 13.

Saint

Saint Iames the Apostle.

The Collect.

GRant O mercifull God, that as thine holy Apostle **Iames**, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be euermore readie to follow thy commandements, through Iesus Christ our Lord.

The Epistle.

Act. 11. 27

IN those dayes came Prophets from the Citie of Hierusalem, vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iewrie: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herod the king stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because hee saw it pleased the Iewes, hee proceeded further, and tooke Peter also.

The Gospel.

Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, & the other on the left, in thy kingdome. But Iesus answered and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. Hee said vnto them, Yee shall drinke indeede of my cup, and be baptized with the baptisme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And When the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, Yee knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But Whosoeuer will be great among you, let him be your minister, and Whosoeuer will be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy Word: grant, We beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together With one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter Whē he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them that were vexed With vncleane spirits, and they Were healed euery one. Act. 5. 12.

The

S. Matthew Apostle.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministeR. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The Epistle.

2. Cor. 4. 1 SEeing that we haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of vnhonestie, and walke not in craftinesse, neither handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues,

but

but Jesus Christ to bee the Lorde, and our selues your ser-
uants for Jesus sake. For it is God that commaundeth the
light to shine out of darkenesse, which hath shined in our
hearts, for to giue the light of the knowledge of the glory of
God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that he said vnto them, They that be strong, neede not the Physicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matt. 9.9.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunt that they which allway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon, that old Serpent, called Apo. 12.7

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voice, saying, Iu heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioice ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospel.

Mat. 18. 1.



T the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him and set him in the middest of them, and said, Uerely I say vnto you, except yee turne & become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in mee, it were better for him that millstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heede that ye despise not one of these little ones: For I say vnto you, that in heauen their Angels doe alwayes beholde the face of my Father which is in heauen.

S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke the Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfil thine Office vnto the vttermost. Be sober. For I am now ready to be offred, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for mee a Crowne of righteousnes, which the Lord, that is a righteous Iudge, shal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence thou thou mayest come shortly vnto mee. For Demas hath forsaken me, & loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but especially the parchments. Alexander the coppersmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words. 2. Tim. 4. 5.

Simon and Iude Apoſtles.

The Goſpel.

Luke 10. 1

THe Lord appointed other ſeuentie (and two) alſo, and ſent them two and two before him into euery citie and place, whither he himſelfe would come. Therefore he ſayd vnto them, The harueſt is great, but the labourers are few. Pray yee therefore the Lord of the haruеſt to ſend forth labourers into his haruеſt. Go your wayes, behold, I ſend you foorth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace be to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tary ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward.

Simon and Iude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy congregation vpō the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: Grant vs ſo to be ioyned together in vnitie of ſpirit by their doctrine, that Wee may bee made an holy temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Iude 1.

IVdas the ſeruant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, & preſerued in Jeſus Chriſt: mercie vnto you, & peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once know this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deteined by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis command I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the world, the world would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they do vnto you for my Names sake, because they haue not known him that sent mee. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withal. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might bee fulfilled that is written in their Law, They hated

Iohn 15. 17.

me without a cause. But when the Comforter is come, whō I will sende vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) hee shall testifie of me. And ye shall beare witnesse also, because yee haue bene with me from the beginning.

All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee through Jesus Christ our Lord. Amen.

The Epistle.

Apoc. 7.2

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, & he cried with a lowd voice to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii.M.
Of the tribe of Reuben, were sealed xii.M.
Of the tribe of Gad, were sealed xii.M.
Of the tribe of Aser, were sealed xii.M.
Of the tribe of Nephthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, were sealed xii.M.
Of the tribe of Leui, were sealed xii.M.
Of the tribe of Issachar, were sealed xii.M.
Of the tribe of Zabulon, were sealed xii.M.

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cried with a loud voyce, saying, Saluation bee ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisedome, and thankes, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp Matt. 5.1.
into a mountaine, and when hee was set, his Disciples came to him. And after that he had opened his mouth, hee taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shal receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce and bee glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

The order for the administration of the Lords Supper, or holy *Communion.*

SO many as intend to bee partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe bee an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lords Table, vntill he haue openly declared himſelfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which afore were offended, and that hee haue recompenſed the parties whom hee hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes Table, vntill hee know them to be reconciled. And if one of the parties ſo at variance, bee content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, and the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the tenne Commandements: and the people kneeling, ſhall after euery Commandement, aske God mercy for their tranſgreſsion of the ſame, after this ſort.

The

The Communion.

The Miniſter.

GOD ſpake theſe wordes and ſayd, I am the Lord thy God: Thou ſhalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them nor worſhippe them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and ſhew mercy vnto thouſands in them that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not take the Name of the Lorde thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lord thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maide ſeruant, thy cattell and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and halowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and encline our hearts &c.

Minister,

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following for the King, the priest standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant James, our King and gouernour, that hee (knowing whose minister hee is) may aboue all things seeke thy honour and glory, and that we his Subiects (duely considering whose authoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

Almightie

The Communion.

ALmightie and euerlasting God, wee be taught by thy holy Worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose & turne them as it seemeth best to thy godly wisedome: We humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, Wordes, and Workes, hee may euer seeke thy honour and glory, and studie to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord.

Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus.

The Epistle Written in the Chapter of.

And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel Written in the Chapter of.

And the Epistle and Gospel being ended, shall be said the Creede.

I Beleeue in one God, the Father Almighty, maker of heauen and earth, and of al things visible and inuisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things Were made: Who for vs men & for our saluation came downe from heauen, & was incarnate by the holy Ghost of the virgin Mary, and Was made man, and Was crucified also for vs vnder Pontius Pilate. He suffered, and Was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe With glory to iudge both the quicke and the dead: Whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, Who proceedeth from the Father & the Sonne, Who With the Father and the Sonne together is Worshipped & glorified, Who spake by the Prophets.

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set foorth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth.5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth.6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through, and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, & where theeues doe not breake through and steale.

Matth.7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Matth.7. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdom of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

1.Cor.9. Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1.Cor.9. If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1.Cor.9. Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

The Communion.

He that ſoweth little, ſhall reape little: and he that ſoweth plenteouſly, ſhal reape plenteouſly. Let euery man doe accor-ding as he is diſpoſed in his heart, not grudging, or of neceſ-ſitie, for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the Word, miniſter vnto him that teacheth in all good things. Be not deceiued, God is not mock-ed: for Whatſoeuer a man ſoweth, that ſhall he reape. Galat. 6.

While We haue time, let vs doe good vnto all men, and ſpe-cially vnto them Which are of the houſhold of faith. Galat. 6.

Godlineſſe is great riches, if a man be content With that he hath: for We brought nothing into the World, neither may We cary any thing out. 1. Tim. 6.

Charge them Which are rich in this World, that they bee ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that hee Will forget your Workes and labour that proceedeth of loue, Which loue ye haue ſhew-ed for his Names ſake, Which haue miniſtred vnto the ſaints, and yet doe miniſter. Heb. 6.

To doe good, and to diſtribute forget not, for With ſuch ſa-crifices God is pleaſed. Heb. 13.

Who ſo hath this Worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwel-leth the loue of God in him? 1. Iohn 3.

Giue almes of thy goods, and turne neuer thy face from a-ny poore man, and then the face of the Lord ſhall not be tur-ned away from thee. Tob. 4.

Bee mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, do thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſſitie. Tob. 4.

He that hath pitie vpon the poore, lendeth vnto the Lord: and looke What he layeth out, it ſhall be payed him againe. Prou. 19.

Bleſſed be the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble. Pſal. 41.

Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon

The Communion.

vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſaid.

ALmighty and euerliuing GOD, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and graunt that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Gouernours, and ſpecially thy ſeruant James our King, that vnder him We may be godly and quietly gouerned: and graunt vnto his Whole Counſaile, and to all that bee put in authoritie vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickednеſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true and liuely Worde, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meeke heart, and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And We moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them which in this tranſitorie life be in trouble, ſorow, neede, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſts ſake our onely mediatour and aduocate. Amen.**

Then

The Communion.

Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE bee come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here preſent, and beſeech you for the Lord Jeſus Chriſtes ſake, that yee will not refuſe to come thereto, beeing ſo lovingly called and bidden of God himſelfe. Yee know how grieuous and vnkinde a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſtes to ſit downe, and yet they which bee called, (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not bee mooued: Who ſhould not thinke a great iniurie and wrong done vnto him: Wherefore moſt dearely beloued in Chriſt, take yee good heede, leſt yee, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes bee not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, & therefore am afraide to come: Wherefore then do you not repent and amend: When God calleth you, bee you not aſhamed to ſay you will not come: When you ſhould returne to God, will you excuſe your ſelfe, and ſay, that you be not ready: Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly Feaſt. I for my part am here preſent, and according to mine office I bid you in the name of God, I call you in Chriſtes behalfe, I exhort you, as you loue your owne ſaluation, that yee will bee partakers of this holy Communion. And as the ſonne of God did vouchſafe to yeeld vp his ſoule by death vpon the Croſſe for your health: Euen ſo it is your duetie to receiue the Communion together in

the

the remembrance of his death, as hee himselfe commanded. Nowe, if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when ye bee called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee, and eate, Take, and drinke ye all of this, Doe this in remembrance of mee. With what face then, or with what countenance shal ye heare these wordes? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde: for the obteining whereof, We shal make our humble petitions, while We shall receiue the holy Communion.

And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to Almightie God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our spirituall food and sustenance, as it is declared vnto vs, as well by

Gods

Gods Word, as by the holy Sacraments of his blessed bodie and blood, the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: my duety is to exhort you to consider the dignity of the holy mystery, and the great peril of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto is: First to examine your liues and conuersation by the rule of Gods commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if ye shall perceiue your offences to be such as be not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, readie to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreet and learned minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

Then

The Communion.

Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt, & drinke his blood, then we dwel in Chriſt, & Chriſt in vs, we be one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily. For then we be guilty of the body and blood of Chriſt our Sauiour: wee eate and drinke our owne damnation, not conſidering the Lords body: wee kindle Gods wrath againſt vs: we prouoke him to plague vs with diuers diſeaſes, and ſundry kinds of death. Therefore, if any of you be a blaſphemer of God, an hinderer, or ſlanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy Table, leſt after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Iudge therefore your ſelues (brethren) that ye be not iudged of the Lord. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and bee in perfect charity with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue al things, ye muſt giue moſt humble and hearty thanks to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God & man, who did humble himſelfe euen to the death vpon the Croſſe, for vs miſerable ſinners, which lay in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhould alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

thus dying for vs, and the innumerable benefits which by his precious blood shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy Will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbors, and intend to lead a new life, following the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lord Jesus Christ, maker of al things, Judge of al men, We knowledge and bewaile our manifold sinnes and wickednes, which We from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercie vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgiue

vs al that is paſt, and grant that we may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt or the biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmighty God our heauenly Father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with heartie repentance and true faith turne vnto him: haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt alſo ſay.

CHeare what comfortable wordes our Sauiour Chriſt ſaith vnto all that truely turne to him.

Come vnto me all that trauel and be heauie laden, and I will refreſh you. So God loued the world, that he gaue his onely begotten Sonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

CHeare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to bee receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

CHeare alſo what S. John ſaith.

If any man ſinne, We haue an aduocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meet and right ſo to doe.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord holy Father, Almightie euerlaſting God.

Here

The Communion.

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appoynted: or els immediatly ſhall follow.

Therefore with Angels and Archangels, &c.

Proper Prefaces.

Vpon Chriſtmas day and ſeuen dayes after.

BEcauſe thou didſt giue Jeſus Chriſt thine one-ly Sonne to be borne as this day for vs, Who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels. &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are Wee bound to prayſe thee, for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, Who by his death hath deſtroyed death, and by his riſing to life againe hath reſtored to vs euerlaſting life. Therefore With Angels, &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, Who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that Where hee is, thither might wee alſo aſcend, and reigne with him in glory. Therefore With Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen With a ſudden great ſound, as it had bene a mightie Winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldnes With fer-

uent zeale, conſtantly to preach the Goſpel vnto all nations, Whereby We are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

Vpon the feaſt of Trinity onely.

IT is very meet, right, and our bounden duty, that we ſhould at al times and in all places giue thanks to thee, O Lord, almighty and euerlaſting God which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which We beleeue of the glory of the Father, the ſame Wee beleeue of the Sonne, and of the holy Ghoſt, without any difference, or inequalitie. Therefore &c.

After which Prefaces, ſhall follow immediatly.

THerefore With Angels and Archangels, and With all the company of heauen, We lawde and magnifie thy glorious Name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſtes. Heauen and earth are full of thy glory. Glory be to thee, O Lord moſt High.

Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer following.

WEe doe not preſume to come to this thy table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifold and great mercies. Wee bee not Worthy ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lord, Whoſe property is alwayes to haue merry: graunt vs therefore gracious Lord, ſo to eate the fleſh of thy deare Sonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that We may euermore dWell in him, and he in vs. Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmightie God, our heauenly Father, which of thy tender mercie didſt giue thine onely Sonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole World, and did inſtitute, and in his holy Goſpel command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, We beſeech thee, and grant that Wee, receiuing theſe thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may bee partakers of his moſt bleſſed Body and Blood: Who in the ſame night that he was betrayed, tooke bread, and When he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my Bodie Which is giuen for you, doe this in remembrance of mee. Likewiſe after Supper he tooke the Cup, and when hee had giuen thanks, he gaue it to them, ſaying, Drinke ye all of this, for this is my Blood of the new Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it, in remembrance of me.

Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when hee deliuereth the Bread, he ſhall ſay.

THe Body of our Lorde Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by faith, with thankeſgiuing.

And the Miniſter that deliuereth the Cup, ſhall ſay.

THE Blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes Blood was ſhed for thee, and be thankfull.

Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, we thy humble ſeruants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merits and death of thy Sonne Jeſus Chriſt, and through faith in his Blood, we and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his Paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duety and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the vnity of the holy Ghoſt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmightie and euerliuing God, wee moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs, which haue duely receiued theſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Sonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we bee very members incorporate

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in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy euerlasting kingdome, by the merits of the most precious Death and Passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without ende. Amen.

Then shall be said or sung.

GLory bee to God on high, and in earth peace, good will towards men. Wee praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest, or the Bishop, if hee be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge, and loue of God, and of his Sonne Jesus Christ our Lord: and the Blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

The Communion.

Collects to bee ſaid after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſayd alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion, or Letany by the diſcretion of the Miniſter.

ASSIST vs mercifully, O Lord, in theſe our ſupplications and prayers, & diſpoſe the way of thy ſeruants towards the attainment of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord, and euerliuing God, vouchſafe, wee beſeech thee, to direct, ſanctifie and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commaundements, that through thy moſt mighty protection, both here and euer, wee may bee preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

GRaunt wee beſeech thee Almightie God, that the wordes which wee haue heard this day With our outward eares, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to ỹ honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs With thy continuall helpe, that in all our workes begunne, continued, and ended in thee, Wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountaine of all Wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking: Wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which

which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which wee haue faithfully asked according to thy Will, may effectually bee obtained, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there bee no Communion) shall bee said all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (**for the whole estate of Christs Church militant here in earth**) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the priest, according to his discretion.

And if there be not aboue twentie persons in the Parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsually to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may bee gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shall bee prouided by the Curate and the Churchwardens, at the charges of the Parish, and the

the Pariſh ſhall be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paide for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhal communicate at the leaſt three times in the yeere, of which Eaſter to bee one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties accuſtomably due, then and at that time to be payed.

¶ The miniſtration of Baptiſme, to be vſed in the Church.



IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now beeing growen out of vſe (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other holydayes, when the moſt number of people may come together, as wel for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized, into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may bee put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſsitie ſo require) children may at all times be baptized at home.

When

Publique Baptiſme.

When there are children to bee baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt Leſſon at morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoynt. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere No: then ſhal the Prieſt ſay thus.

DEarely beloued, foraſmuch as all men be conceiued and borne in ſin, and that our Sauiour Chriſt ſaith, None can enter into the kingdom of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to cal vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy hee will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red ſea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Son Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull

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through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmightie and immortall God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: we call vpon thee for theſe infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall find, knock, and it ſhall bee opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knock, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, hee was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, hee ſhall not enter therein. And when hee had taken them vp in his armes, hee put his hands vpon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue how by his outward

outward geſture and deede, he declared his good will toward them: for hee embraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt ye not therfore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he will imbrace them with the armes of his mercy, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore We being thus perſwaded of the good will of our heauēly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, Wee giue thee humble thankes, that thou haſt vouchſafed to call vs to ẏ knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to theſe infants, that they may bee borne againe, and bee made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Yee haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: Which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that bee their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue

leeue Gods holy Woꝛd, and obediently keepe his commandements.

Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou foꝛſake the deuill and all his woꝛkes, the vaine pompe and gloꝛie of the woꝛld, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow noꝛ be led by them?

Anſwere.

I foꝛſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chꝛiſt his onely begotten Sonne our Loꝛd? and that hee was conceiued by the holy Ghoſt, boꝛne of the virgin Mary, that he ſuffred vnder Pontius Pilate, was crucified, dead & buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come againe at the end of the woꝛld, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

O Mercifull God, grant that the old Adam in theſe chilꝛen may be ſo buried, that the neW man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and gꝛoW in them. Amen.

Graunt that they may haue poWer and ſtrength to haue victoꝛy, and to triumph againſt the deuill, the Woꝛld and the fleſh. Amen.

Graunt

Publique Baptiſme.

Grant that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo bee indued with heauenly vertues, & euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearly beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water & blood, and gaue commandement to his Diſciples, that they ſhould goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, wee beſeech thee, the ſupplications of thy Congregation, and graunt that all thy ſeruants which ſhall bee baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

Then the Prieſt ſhal take the childe in his hands, and aske the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee, in the Name of the Father, and of the Sonne, and of the holy Ghoſt.

And if the childe bee weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words,

N. I baptize thee, in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying,

WEe receiue this childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter hee ſhall not bee aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

Then

Publique Baptiſme.

Then ſhall the Prieſt ſay.

SEeing now dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes Congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto Almighty God, that they may leade the reſt of their life according to this beginning.

Then ſhall be ſaid.

Our Father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WEe yeeld thee heartie thankes moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and beeing buried with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo hee may bee partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may bee inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creede, the Lords prayer, and the ten Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly

brought

brought vp to leade a godly and a Chriſtian life, remembring allwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhal command that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet forth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes in time of neceſsitie, by the *Miniſter of the Pariſh, or any other lawfull* Miniſter, that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhal warne them, that without great cauſe, & neceſſitie, they procure not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to do, then Baptiſme ſhalbe adminiſtred on this faſhion.

Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords Prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or powre water vpon it, ſaying theſe words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the child which is after this ſort baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the child be

lawfully baptized or no. In which caſe, if thoſe that bring any childe to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, Eſſential to this Sacrament, may happen to bee omitted through feare or haſte in ſuch times of extremitie: therefore I demaund further of you,
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

And if the Miniſter ſhall finde by the anſweres of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not hee Chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life: For our Lord Jeſus Chriſt doeth not deny his grace and mercie vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort on this wiſe.

Mark. 10. 13. **AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, hee was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them.**

After

Priuate Baptiſme.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to be brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocencie. Ye perceiue how by his outward geſture and deede, hee declared his good will toward them. For hee embraced them in his armes, hee layed his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent infant, that hee hath imbraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore Wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the Prayer which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles conteined in our Creede.

Here the Miniſter with the Godfathers and Godmothers, ſhall ſay.

¶ Our Father which art in heauen, &c.

Then ſhall the Prieſt demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere,

I forſake them all.

Priuate Baptiſme.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that hee was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhal come againe at the end of the world to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſvvere.

All this I ſtedfaſtly beleeue.

℣ Let vs pray.



Almightie and euerlaſting God, heauenly Father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this infant, that hee beeing borne againe, and being made heire of euerlaſting Saluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy Promiſe, through the ſame our Lorde Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.



Forasmuch as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, & to ſerue him: you muſt remember that it is your part and duety, to ſee that this infant be taught, ſo ſoone as he ſhal bee able to learne, what a ſolemne vow, promiſe,

niſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that hee may learne the Creed, the Lords Prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and bee made like vnto him, that as hee died and roſe againe for vs, ſo ſhould wee which are baptiſed, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo foorth, as in Publique Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare, that the childe was baptiſed with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are Eſſential parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning publique Baptiſme, ſauing that at the dipping of the child in the Font, he ſhal vſe this forme of words:

If thou be not already baptiſed, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation,

or laying on of handes vpon children Baptized, *and able to render an account of their Faith, according to the Catechiſme following.*

TO the ende that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to Saint Pauls Doctrine, who teacheth that all things ſhould bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee Confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the tenne Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe him in. And this order is moſt conuenient to be obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſsion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly,

Thirdly, for that it is agreeable with the vſage of the Church in times paſt, whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, hee ſhall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be Confirmed by the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name.

Firſt, that I ſhould forſake the deuil and all his workes, the pompes, and vanities of the wicked world, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called mee to this ſtate of Saluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontius Pilate, was crucified, dead and buried, hee deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie: From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

Anſwere.

Firſt, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth mee and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell me how many there be?

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhew mercie vnto thouſands in them that loue me, and keepe my Commandements.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeuenth day is the Sabboth of the Lord thy God. In

it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: Wherefore the Lorde bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father & thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witnes againſt thy neighbour.

x. Thou ſhalt not couet thy neigbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his mayd, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe Commaundements?

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duety towards God?

Anſwere.

My duety towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his worde, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwere:

Anſvvere.

My duety towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deede. To bee true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe knowe this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the Commaundements of God, and to ſerue him, without his ſpeciall Grace, which thou muſt learne at all times to call for by diligent prayer. Let mee heare therefore if thou canſt ſay the Lords prayer.

Anſvvere.

OUr Father which art in heauen, Hallowed bee thy Name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſvvere.

I deſire my Lord God our heauenly Father, who is the giuer

giuer of all goodneſſe, to ſend his grace vnto mee, and to all people, that wee may worſhip him, ſerue him, and obey him, as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull, both for our ſoules and bodies, and that hee will bee mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercie and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

TWo onely as generally neceſſary to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwere.

I meane an Outward and viſible ſigne, of an Inward and ſpirituall Grace, giuen vnto vs, ordeined by Chriſt himſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

TWo: the Outward viſible ſigne, and the Inward ſpirituall Grace.

Queſtion.

What is the outward viſible ſigne, or forme in Baptiſme?

Anſwere.

Answere.

water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the Inward and spirituall Grace?

Answere.

A death vnto sinne, and a new-birth vnto Righteousnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, When by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which When they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which We receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answere.

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answere.

The Body and Blood of Christ, which are verily and in deede taken and receiued of the faithfull in the Lordes Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answere.

The strengthning and refreshing of our soules by the body and blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lordes Supper?

Answere.

To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a newe life, haue a liuely faith in Gods mercie through Christ, with a thankefull remembrance of his death, and be in charitie with all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the tenne Commandements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

Confirma-

Confirmation, or laying on of handes.

OUr helpe is in the Name of the Lord.

Answere.

which hath made Heauen and Earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers,

Answere.

And let our cry come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, We beseech thee, O Lord, with the holy Ghost the Comforter, and dayly encrease in them thy manifolde gifts of Grace, the Spirit of Wisedom and vnderstanding, the Spirit of counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) With the Spirit of thy holy feare. Amen.

Then

Confirmation.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying,

Defend, O Lord, this childe with thy heauenly Grace, that he may continue thine for euer, and dayly increaſe in thy holy ſpirit more and more, vntill hee come vnto thy euerlaſting Kingdome. Amen.

Then ſhall the Biſhop ſay.

Let vs pray.

Almighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy Maieſtie, wee make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of the holy Apoſtles) wee haue layde our hands, to certifie them (by this Signe) of thy fauour and gracious goodneſſe toward them: Let thy Fatherly hand, we beſeech thee, euer be ouer them: Let thy holy Spirit euer be with them, and ſo leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, World without end. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo many children of his pariſh ſent vnto him as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then ſhall the Curate of euery pariſh, either bring or ſend in writing the names of all thoſe children of his pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as hee can ſay the Catechiſme, and be confirmed.

The forme of ſolemnization of *Matrimonie.*

Firſt, the Banes muſt be asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent after the accuſtomed maner.

And if the perſons that ſhould be married, dwell in diuers pariſhes, the Banes muſt be asked in both pariſhes: and the Curate of the one pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice aſked, from the Curate of the other pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, We are gathered together heere in the ſight of God, and in the face of his Congregation, to ioyne together this man and this Woman in holy Matrimonie, Which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſtical vnion that is betwixt Chriſt and his Church: Which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to bee enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like brute beaſtes that haue no vnderſtanding, but reuerently, diſcreetely,

discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

And also speaking vnto the persons that shall be married, he shall say.

I Require and charge you (as you will answere at the dreadful day of Iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of mariage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimony, by Gods Lavv or the lavves of this Realme, & vvill be bound, and sufficient sureties vvith him to the parties, or els put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickness & in health: and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the prieſt ſay vnto the woman.

N. WIlt thou haue this man to thy wedded huſband, to liue together after Gods ordinance, in the holy eſtate of Matrimonie: wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health: and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue:

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man:

And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded huſband, to haue and to hold from this day forward, for better for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duety to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and With all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand the Miniſter ſhall ſay.

Let

Of Matrimonie.

¶ Let vs pray.

O Eternall God, Creatour and preseruer of all mankinde, giuer of all Spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord, Amen.

Then shall the Priest ioyne their hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy Wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keep you, the Lord mercifully with his fauour look vpon you, and so fill you with all Spirituall benediction and Grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clearkes going to the Lords Table, shall say or sing this Psalme following.

Beati omnes Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull Vine: vpon the walles of thy house.

Thy

Thy children like the Olive branches : round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children : and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Or this Psalme.

GOd bee mercifull vnto vs, and blesse vs : and shew vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy Way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God : yea, let all the people praise thee.

O let the Nations reioyce & bee glad : for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase : and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs : and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternal life in their minds, that whatsoeuer in thy holy Word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou didest send thy blessing vpon Abraham & Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruants, that they obeying thy Wil, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

This prayer next following, shall be omitted, where the woman is past child-birth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: wee beseech thee assist With thy blessing these two persons, that they may both bee fruitfull in procreation of children, and also liue together so long in godly loue, and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through

through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image & similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer bee lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimonie to such an excellent Mysterie, that in it is signified & represented the spirituall mariage & vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy & godly matrones. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wife shall bee declared, according to holy Scripture. Or, if there be no Sermon, the Minister shall reade this that followeth.

All ye which bee married, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands towardes their wiues, and wiues towards their husbands.

Of Matrimonie.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commandement to all married men, Yee husbands, loue your Wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinckle, or any such thing, but that it should bee holy and blameleſſe. So men are bound to loue their owne Wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you so loue his owne wife euen as himselfe.

Colos. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Yee men loue your Wiues, and be not bitter vnto them.

1. Peter 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth vnto all men that are married, Ye husbands, dwell with your Wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband toward the wife. Now likewise ye Wiues, heare and learne your duеties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. Saint Paul, in the forenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the Wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ, So likewise let ỹ Wiues also be in subiection vnto their owne husbands in all things. And againe hee saith, Let the

wife

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not bee outward, with braided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy Women, which trusted in God, apparell themselues, being subiect to their own husbands: as Sara obeyed Abraham, calling him Lord, Whose daughters yee are made doing well, and not being dismayed with any feare.

The new married persons, the same day of their marriage, must receiue the holy Communion.

The order for the visitation *of the sicke.*

The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, hee shall say kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and bee not angrie with vs for euer.

The viſitation of the ſicke.

Lord haue mercy vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.

Anſwere.

But deliuer vs from euill, Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightily defend him.

Miniſter.

Let the enemie haue none aduantage of him.

Anſwere.

Nor the wicked approch to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong towre.

Anſwere.

From the face of his enemie.

Miniſter.

O Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

Miniſter.



Lord looke downe from heauen, behold, viſite and relieue this thy ſeruant. Looke vpon him with the eyes of thy mercie, giue him comfort and ſure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and ſafetie, through Jeſus Chriſt our Lord. Amen.



Eare vs Almightie and moſt mercifull God and Sauiour, extend thy accuſtomed goodneſſe to this thy ſeruant, which is grieued with ſickeneſſe: viſite him, O Lorde, as thou diddeſt viſite Peters Wiues mother, and the Captaines ſeruant.

So

The visitation of the sicke.

So visite and restore to this sicke person his former health, if it be thy will, or els give him grace so to take thy visitation, that after this paincfull life ended, he may dwell with thee in life euerlasting.

Then shall the Minister exhort the sicke person after this forme or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it bee sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainly, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christes sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly vnto his will, it shal turne to your profit, and help you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof all true children are partakers, then are yee bastards, & not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shall we not now much rather be obedient to our spiritual Father, and so liue? And they

for a few dayes doe chastise vs after their owne pleasure: but hee doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These Words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently & with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is a count to bee giuen vnto the righteous Judge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing and condemning your selfe for your owne faults, you may find mercy at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull Judgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doest thou beleeue in God the Father Almightie, &c.

As it is in Baptisme.

Then shall the Minister examine whether hee be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that hee make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what hee oweth,

and

and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These words before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moove the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authoritie committed to mee, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

℣ Let vs pray.

MOst mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath bene decayed by the fraud and malice of the deuil, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

Then

¶ The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer sinre I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will

The visitation of the sicke.

I Will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse, all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs wee beseech thee, O God.

Then shall the Minister say.

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to whome all things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the name of our Lord Iesus Christ. Amen.

The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickeneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the of receiuing (in the Church) of the holy Communion of the body & blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els earely in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the communion with the ſicke perſon, with all things neceſſary for the ſame, hee ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: We beſeech thee to haue mercie vpon this thy ſeruant viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Hebr. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and hee ſcourgeth euery ſonne whom hee receiueth.

The

The Communion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of Plague, Sweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clearkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaith the Lord,) hee that beleeueth in mee, yea though hee were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in mee, ſhall not die for euer.

Iob 19. I Know that my Redeemer liueth, and that I ſhal riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall beholde him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WEe brought nothing into this world, neither may wee cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

When they come to the graue, while the corps is made ready to bee layed into the earth, the Prieſt ſhall ſay, or the prieſt and Clearkes ſhall ſing.

Iob 14. MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the midſt of life wee be in death: of whom may we ſeek for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternal death. Thou knoweſt Lord, the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour,

At the buriall of the dead.

Sauiour, thou moſt worthy Iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

Then while the earth ſhall be caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOraſmuch as it hath pleaſed Almighty God of his great mercie to take vnto himſelfe the ſoule of our deare brother here departed, We therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lord Ieſus Chriſt, who ſhall change our vile body, that it may bee like vnto his glorious body, according to the mightie working, whereby he is able to ſubdue all things to himſelfe.

Then ſhall be ſaid or ſung.

I Heard a voyce from heauen, ſaying vnto me, Write, From henceforth bleſſed are the dead, which die in the Lord. Euen ſo ſaith the Spirit, that they reſt from their labours.

Then ſhall follow this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all bee made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he muſt reigne til he haue put all his enemies vnder his feet. The laſt enemie that ſhall be deſtroyed, is death. For hee hath put all things vnder his feete. But

when

when hee saith, All things are put vnder him: it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els what do they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Bee not ye deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the

earthy,

earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie, We shal not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall bee changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, Where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, bee yee stedfast and vnmooueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

The Lesson ended, the priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

℣ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they bee deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of

this sinnefull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that Wee With this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMerciful God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in Whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of Righteousnesse, that when wee shall depart this life, wee may rest in him, as our hope is, this our brother doeth, and that at the generall Resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy Welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the World. Grant this, wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thankesgiuing of women after childbirth, commonly called, *The Churching of women.*

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childbirth: yee ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not ſuffer thy foote to be moued: and hee that keepeth thee, will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen hee that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: World without end, Amen.

Churching of women.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou vnto her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: graunt Wee beseech thee most merciful Father, that she, through thy helpe, may both faithfully liue, & walke in her vocation, according to thy Wil, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Com-

¶ A Commination against sinners, with certaine Prayers to be vsed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shalbe said after the accustomed maner. Which ended, the Priest shall goe into the pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, and punished in this World, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might bee the more afraide to offend.

In the stead whereof, vntill the said discipline may bee restored againe, (which thing is much to bee wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

CUrsed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

A Commination.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in Judgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbors wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

A Commination

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the Axe put vnto the roote of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the handes of the liuing God: Hee shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? His fanne is in his hand, and he will purge his floore, and gather his wheat into the barne, but he wil burne the chaffe with vnquenchable fire. The day of the Lord commeth as a theefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shal appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me earely, but they shall not finde mee, and that because they hated knowledge, & receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, When the doore shall bee shut, and too late to cry

Psal. 119.

Matth. 3.

Hebr. 11.

Psal. 11.

Esay 26.

Mala. 3.

Matth. 3.

1. Thes. 5.

Rom. 2.

Prou. 1.

for

for mercy, When it is the time of iustice. O terrible voyce of most iust Iudgement, Which shall be pronounced vpon them,
Matt. 25. When it shall be said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.
2. Cor. 6. Therefore brethren, take Wee heed betime, While the day of Saluation lasteth, for the night commeth, When none can
Iohn 9. worke: but let vs While We haue the light, beleeue in the light, and Walke as the children of the light, that We be not cast into
Matth. 25 the vtter darkenes, Where is Weeping and gnashing of teeth. Let vs not abuse the goodnes of God, Which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (With) a Whole minde and
Esai 1. true heart) We returne vnto him. For though our sinnes bee as red as scarlet, they shall be as White as snow: and though they be like purple, yet shal they be as White as Wooll. Turne
Ezek. 28. you cleane (saith the Lord) from all your Wickednesse, and your sinne shall not be your destruction. Cast away from you al your vngodlines that ye haue done, make you new hearts, and a new spirit. Wherefore Wil ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shall liue. Although
1. Iohn 2. We haue sinned, yet haue Wee an Aduocate With the Father, Iesus Christ the righteous, and he it is that obtaineth grace
Esay 53. for our sinnes. For hee Was Wounded for our offences, and smitten for our Wickednesse. Let vs therefore returne vnto him, Who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most Willing to pardon vs, if Wee come vnto him With faithfull repentance, if Wee Will submit our selues vnto him, and from henceforth Walke in his Wayes, if Wee Will take his
Matth. 11. easie yoke and light burden vpon vs, to follow him in lowlinesse, patience and charitie, and bee ordered by the gouernance of his holy Spirit, seeking alWayes his glory, and seruing him duely in our vocation, With Thankesgiuing. This if Wee doe, Christ Will deliuer vs from the curse of the Lawe, and from the extreme malediction Which shall light vpon them that shall bee set on the left hand, and hee Will
Matth. 25. set vs on his Right-hand, and giue vs the blessed benediction

of

of his Father, commanding vs to take poſſeſſion of his glori-ous kingdome, vnto the which he vouchſafe to bring vs all, for his infinite mercie.

Then ſhall they all kneele vpon their knees: and the Prieſt and Clerkes kneeling (where they are accuſtomed to ſay the Letanie) ſhall ſay this Pſalme, *Miſerere mei Deus.*

Miſerere mei Deus. Pſal. 51.

HAue mercie vpon mee, O God, after thy great goodneſſe: according to the multitude of thy mercies do away mine offences.

Waſh mee throughly from my wickedneſſe: and cleanſe me from my ſinne.

For I acknowledge my faults: and my ſinne is euer before me.

Againſt thee onely haue I ſinned, and done this euil in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued me.

But loe, thou requireſt trueth in the inward parts: and ſhalt make me to vnderſtand wiſedome ſecretly.

Thou ſhalt purge me with Hyſope, and I ſhalbe cleane: thou ſhalt waſh me, and I ſhalbe whiter then ſnow.

Thou ſhalt make mee heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

Turne thy face from my ſinnes: and put out all my miſdeeds.

Make me a cleane heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

Deliuer

A Commination.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruants.

Answere.

which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Let

A Commination.

¶ Let vs pray.



Lord wee beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued through Christ our Lord, Amen.



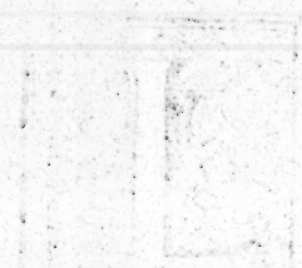
Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekly knowledge our vilenesse, and truely repent vs of our faults: So make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the Minister.



Urne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

* * *



THE

Pſalter or Pſalmes of Dauid, after the Tranſlation of the great Bible:

Pointed as it ſhall be ſung or ſaid in Churches.

Imprinted at London by Robert Barker, Printer to the Kings moſt Excellent Maieſtie.

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BRITISH MUSEUM

Moneth. The j. day.

The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal. j.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, nor ſtand in the Way of ſinners: and hath not ſit in the ſeat of the ſcornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exerciſe himſelfe day and night.

3 And hee ſhall bee like a tree planted by the Water ſide: that Wil bring foorth his fruit in due ſeaſon.

4 His leafe alſo ſhall not Wither: and looke Whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly it is not ſo With them: but they are like the chaffe Which the Winde ſcattereth aWay from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoWeth the Way of the righteous: and the Way of the vngodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy doe the heathen ſo furiouſly rage together: and Why doe the people imagine a vaine thing?

2 The Kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Lorde and againſt his Anoynted.

3 Let vs breake their bonds aſunder: and caſt aWay their cordes from vs.

4 He that dWelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

5 Then ſhal he ſpeake vnto them in his Wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my King: vpon my holy hill of Sion.

7 I Wil preach the Law Whereof the Lord hath ſaid vn-

to me: thou art my Sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the Heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O yee Kings: be learned yee that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd how are they encreased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lorde, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: When I call vpon the Lord, hee will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord lift thou vp: the light of thy Countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of

their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee, reioyce: they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

13 For thou Lord wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as with a ſhield.

Domine ne in furore. Pſal. 6.

Euening prayer.

O Lorde rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou punish mee?

4 Turne thee, O Lord, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groning, euery night waſh I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhalbe turned backe and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lorde my God, in thee haue I put my truſt: ſaue mee from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there

there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the Iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: hee hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecuters.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea and the beasts of the field.

8 The foules of the aire, and the fishes of the sea: and whatsoeuer walketh through the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

Morning prayer.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their Name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also pre-

pared

pared his seat for Judgement.

8 For he shall iudge the world in righteousnesse: and minister true Judgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke down in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute Judgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The

4 The vngodly is so proud, that hee careth not for God: neither is God in all his thoughts.

5 His Wayes are alway grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doeth he murther the innocent, his eyes are set against the poore.

9 For hee lyeth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the handes of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: While he doeth say in his heart, Tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

Moneth. The ij. day.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay yee then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend the bow, and make readie their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeate is in heauen.

5 His eyes conſider the poore: and his eye lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his ſoule abhorre.

7 Upon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.

8 For the righteous Lorde loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.



Elpe me Lorde, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongues wee will preuaile: We are they that ought to ſpeake, Who is Lord ouer vs?

5 Nowe for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſayth the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

7 The wordes of the Lord are pure words: euen as the ſiluer

siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I wil sing of the Lord, because hee hath delt so louingly with me: yea, I wil praise ỹ Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

LOrd, who shal dwell in thy tabernacle: or who shall rest vpon thy holy hill: Morning prayer.

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shal haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 My lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast prooued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lye waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to bee praised: so shall I bee safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So shall hee heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because hee was wroth.

8 There

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.
11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightnesse of his presence his clouds remoued: hailestones and coales of fire.
13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones and coales of fire.
14 Hee sent out his arrowes, and scattered them: hee cast foorth lightnings, and destroyed them.
15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 He shal send downe from the high to fetch me: and shal take me out of many waters.
17 He shal deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 Hee brought mee foorth also into a place of libertie: hee brought me forth, euen because he had a fauour vnto me.
20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my handes shall he recompence me.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therefore shall the Lord reward mee after my righteous dealing: & according vnto the cleannesse of my hands in his eye sight.

25 With

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknes to be light.

29 For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

31 For who is God but ỹ Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 Hee maketh my feete like harts feete: and setteth mee vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde mee vp, and thy louing correction shall make me great.

36 Thou shalt make roume ynough vnder me for to goe: that my footesteps shall not slide.

37 I wil follow vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shal cry, but there shalbe none to help them: yea, euen vnto the Lord shal they cry, but he shal not heare them.

42 I wil beat them as smal as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer mee from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue me.

45 Assoone as they heare of me, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THE heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their wordes into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled law, conuerting the

the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true and righteous altogether.

10 More to be desired are they then golde, yea, then much fine gold: sweeter also then honie and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer mee: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a Crowne of pure golde vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glorie and great Worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust in ỹ Lord: and in the mercie of the most Highest he shall not miscarie.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: & the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou Worship of Israel.

4 Our

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, & no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying.

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O go not fro me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat Bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dried vp like a pot sheard, & my tongue cleaueth to my gummes: and thou shalt bring mee into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands, and my feete, I may tell all my bones: They stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me

alſo from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middeſt of the Congregation will I praiſe thee.

23 O praiſe the Lord ye that feare him: magnifie him all ye of the ſeed of Jacob, and feare him all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues, and be turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All ſuch as be fat vpon earth: haue eaten & worſhipped.

30 All they that go downe into the duſt ſhall kneele before him: and no man hath quickened his owne ſoule.

31 My ſeed ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THE Lord is my Shepheard: therefore can I lacke nothing.

2 He ſhall feed me in a greene paſture: and lead me forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring mee forth in the paths of righteouſneſſe for his Names ſake.

4 Yea though I walke thorow the valley of the ſhadow of death, I will feare no euill: for thou art with mee, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a Table before mee againſt them that trouble mee: thou haſt anointed my head with oile, and my cup ſhalbe full.

6 But thy louing kindenesse and mercie shall follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THE earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shal rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O yee gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mighty in battell.

9 Lift vp your heads, O yee gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not bee confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall choose.

12 His soule shal dwel at ease: & his seed shal inherit ỹ land.

13 The secret of the Lord is among them that feare him: and he will shew them his couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing wait vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath been also in ỹ Lord, therfore shal I not fall.

2 Examine me, O Lord, and prooue mee: trie out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.

6 I will waſh mine hands in innocencie, O Lord: and ſo will I goe to thine altar.

7 That I may ſhew the voice of thankeſgiuing: and tell of all thy wonderous workes.

8 Lorde, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.

10 In whoſe hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me and be mercifull vnto me.

12 My foote ſtandeth right: I will praiſe the Lord in the congregations.

Dominus illuminatio. Pſal. 27.



THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lorde is the ſtrength of my life, of whom then ſhall I be afraid? Euening prayer.

2 When the wicked (euen mine enemies and my foes) came vpon mee to eate vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were laid againſt mee, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

4 One thing haue I deſired of the Lorde, which I will require: euen that I may dwell in the houſe of the Lorde all the dayes of my life, to behold the faire beautie of the Lorde, and to viſit his temple.

5 For in the time of trouble hee ſhall hide me in his tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therfore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes toward the Mercie seat of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them

them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his handes: therefore shall hee breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.

7 The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voice of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shal giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt let mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes vnto the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperitie I ſaid, I ſhal neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

7 Thou didſt turne thy face (fro me:) & I was troubled.

8 Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the duſt giue thanks vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhal euery good man ſing of thy praiſe without ceaſing: O my God, I wil giue thankes vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer bee put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy Names ſake.

5 Draw

5 Draw mee out of the net that they haue layd priuily for me: for thou art my strength.
6 Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.
7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.
8 I wil be glad, & reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.
9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roume.
10 Haue mercie vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.
11 For my life is waxen olde with heauinesse: and my yeeres with mourning.
12 My strength faileth me, because of mine iniquitie: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see mee without conueyed themselues from me.
14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.
15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.
16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.
17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let mee not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and bee put to silence in the graue.
20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.
21 O how plentifull is thy goodnesse which thou hast laid

vp

vp for them that feare thee : and that thou hast prepared for them ỳ put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men : thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voice of my prayer: when I cried vnto thee.

26 O loue the Lord all yee his Saints : for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon mee day and night : and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee : and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble : thou shalt compasse mee about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy imbraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a newe Song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and Judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deep as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsailes of Princes.

11 The counsaile of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth

deth all their workes.

15 There is no king ỏ can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindenesse (O Lord) bee vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord yee that be his Saints: for they that feare him, lacke nothing.

10 The Lions do lack, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euil, and thy lips that they speake no guile.

13 Eschew euil, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

Leade thou my cause, O Lord, Morning prayer.
With them that striue with mee: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them bee turned backe, & brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For they haue priuily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath layd priuily catch himselfe: that hee may fall into his owne mischiefe.

9 And my soule, bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, Who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euil for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne vnto mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, & gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarel: auenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnes: and let them not triumph ouer mee.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed bee the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnes: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, & to do good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.

6 Thy Righteousnesse standeth like the strong mountaines: thy Judgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, How excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall bee satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as

out of the riuer.

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.



FRet not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, & verily thou shalt be fed.

4 Delight thou in the Lorde: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

9 Wicked doers shall bee rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shal possesse the earth: and shal be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth

gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shal not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, but now am olde: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seede is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwel therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the land: When the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shal be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning preyar.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure.

2 For thine arrowes sticke fast in me: & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like

like a soze burden too heauie soz me to beare.

5 My wounds stink, & are corrupt: through my foolishnes.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loynes are filled with a soze disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, layd snares for me: and they that went about to doe mee euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they, euen mine enemies, should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I wil cõfesse my wickednes: & be sory for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far frõ me.

22 Haste thee to helpe mee: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine & griefe to me.

4 My heart was hotte within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, What is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make mee not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee enclined vnto mee, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And

3 And hee hath put a newe song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be mo then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great Congregation: loe, I will not refrane my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lorde: let thy louing kindenesse and thy trueth alway preserue mee.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen back-

ward,

ward, and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy Saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keep him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lorde comfort him when hee lyeth sicke vpon his bedde: make thou all his bed in his sickenesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: When shall he die, and his name perish?

6 And if he come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou merciful vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

12 And

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed bee the Lorde God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto me, where is now thy God?

4 Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in GOD: for I will yet thanke him,

which

which is the helpe of my countenance and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, & to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I wil yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning preyar.

WEe haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee wil we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I wil not trust in my bow: it is not my sword that shall helpe me.

8 But

8 But it is thou that sauest vs from our enemies : and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion : and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours : to bee laughed to scorne and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen : and that the people shake their heads at vs.

16 My confusion is daily before me : and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer : for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee : nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe : neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons : and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god : shall not God search it out : for he knoweth the very secrets of the heart.

22 For thy sake also are wee killed all the day long : and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 wherefore hidest thou thy face : and forgettest our miserie and trouble :

25 For our soule is brought low, euen vnto the dust : our belly cleaueth vnto the ground.

26 Arise

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a readie Writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renoume.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the Kings enemies.

7 Thy seate (O God) endureth for euer: the Scepter of thy kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God, (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, wherby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shalbe brought vnto the King in raiment of needle worke: the Virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall

enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be moued: and though the hilles bee caried into the middes of the Sea.

3 Though the waters thereof rage & swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remooued: God shall helpe her, and that right early.

6 The heathen make muth ado, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together, (all ye people:) O sing vnto God with the voyce of melodie, Euening prayer.

2 For the Lord is high, and to be feared: hee is the great King vpon all the earth.

3 He

3 Hee shall subdue the people vnder vs: and the nations vnder our feet.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

7 For God is the King of all the earth: sing yee prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the Citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the Sea: through the East winde.

7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the mids of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and go round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall bee our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will incline mine eare to the parable: and shew my darke speech vpon the Harpe.

5 Wherfore should I feare in the daies of wickednes: and when ỹ wickednes of my heeles compasseth me round about:

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, & perish together: as well as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shal haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he dieth, neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THE Lord, euen the most mightie God hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

4 He shal call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I wil speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I wil take no bullocke out of thy house; nor hee goates

out

out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I wil not tel thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

15 But God hath deliuered my ſoule from the place of hell: for he ſhall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his houſe be increaſed.

17 For he ſhall cary nothing away with him when he dieth, neither ſhall his pompe follow him.

18 For while he liued, he counted himſelfe an happy man: and ſo long as thou doeſt well vnto thy ſelfe, men will ſpeake good of thee.

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4 He ſhal call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: thoſe that haue made a couenant with me with ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is iudge himſelfe.

7 Heare, O my people, and I will ſpeake: I my ſelfe will teſtifie againſt thee, O Iſrael, for I am God, euen thy God.

8 I will not reprooue thee, becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before mee.

9 I will take no bullocke out of thy houſe; nor hee goates

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out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

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18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

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HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.
5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with Hysope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
9 Turne thy face from my sinnes: and put out all my misdeeds.
10 Make me a cleane heart, O God: and renew a right spirit within me.
11 Cast mee not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me frō bloodguiltines, O God, thou ỳ art the God of my health: & my tongue shal sing of thy righteousnes.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas

2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.
4 Thou hast loued vnrighteousnes more then goodnes: and to talke of lies more then righteousnes.
5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.
9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer & euer.
10 I wil alwaies giue thanks vnto thee for that thou hast done: & I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath saide in his heart: There is no God. Euening prayer.
2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.
5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the Saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel should bee right glad.

Deus in Nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge mee in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euil vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon mee: and an horrible dread hath ouerwhelmed mee.

6 And I saide, Oh that I had wings like a Doue: for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the Citie.

10 Day and night they go about within the walles thereof: mischiefe also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peradventure) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day wil I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battel that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they wil not turne, nor feare God.

21 He layde his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes are smoother then oile, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miſerere mei Deus. Pſal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enemies are dayly in hand to ſwallow mee vp: for they bee many that fight againſt mee, O thou moſt Higheſt.

3 Neuertheleſſe, though I am ſometime afraide: yet put I my truſt in thee.

4 I will praiſe God becauſe of his Word: I haue put my truſt in God, and will not feare what fleſh can do vnto me.

5 They dayly miſtake my Words: all that they imagine, is to doe me euil.

6 They holde all together, and keepe themſelues cloſe: and marke my ſteps, when they lay wait for my ſoule.

7 Shall they eſcape for their wickedneſſe: thou, O God, in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottel: are not theſe things noted in thy Booke?

9 Whenſoeuer I call vpon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

10 In Gods Word will I reioyce: in the Lords Word will I comfort me.

11 Yea, in God haue I put my truſt: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou haſt deliuered my ſoule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miſerere mei Deus. Pſal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my ſoule truſteth in thee: and vnder the ſhadow of thy Wings ſhall be my refuge, vntill this tyrannie be ouerpaſt.

2 I will call vnto the moſt High God: euen vnto the God that ſhall performe the cauſe which I haue in hand.

3 He

3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right earely.

10 I wil giue thanks vnto thee, O Lord, among the people: and I wil sing vnto thee among the Nations.

11 For the greatnesse of thy Mercy reacheth vnto the heauens: and thy Trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si verè vtique. Psal.58.

ARe your minds set vpon righteousnesse, O yee Congregation: and doe yee iudge the thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne, they go astray & speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.
8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.
9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.
10 So that a man shal say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.
2 O deliuer me from the wicked doers: and saue mee from the bloodthirstie men.
3 For loe, they lie waiting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lord.
4 They runne and prepare themselues without my fault: arise thou therefore to helpe me, and behold.
5 Stand vp (O Lord God of hosts) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.
6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the Citie.
7 Behold, they speake with their mouth, and swords are in their lips: for Who doeth heare?
8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.
12 For the sinne of their mouth, and for the words of their lips,

lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They wil runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the Trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who wil bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will wee doe great actes: for it is hee that

that shall tread downe our enemies.

Exaudi Deus. Psal.61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for mee against the enemie.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal.62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall bee slaine all the sort of you, yea as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule wait thou still vpon God: for my hope is in him.

6 Hee truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might,

might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitful vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

O God, thou art my God: earely will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for Foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall bee commended: for the mouth of them that speake lies, shall be stopped.

Moneth. The xij. day.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide mee from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

4 That they may priuily ſhoote at him that is perfect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares: and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea their owne tongues ſhall make them fall: in ſo much that who ſo ſeeth them, ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art praiſed in Sion: and vnto thee ſhall the vowe bee performed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeedes preuaile againſt me: oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: hee ſhall dwell in thy Court, and ſhall bee ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhewe vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad ſea.

6 Which

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost partes of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall droppe vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (ye people:) and make the voyce of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our

feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praysed bee God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce & be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shal feare him.

Exurgat

Moneth. The xiij. day.

Exurgat Deus. Psal. 68.



LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him. Morning Prayer.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as Wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the Widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, When thou Wentest forth before the people: When thou Wentest through the Wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also Was mooued at the presence of God, Which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it When it Was Wearie.

10 Thy Congregation shall dWell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the Word: great Was the company of the Preachers.

12 Kings With their armies did flee and Were discomfited: and they of the household diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye bee as the Wings of a Doue: that is couered With siluer Wings, and her feathers like gold.

14 When the Almightie scattered Kings for their sake: then were they as White as snoW in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised bee the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may bee red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the princes of Juda their counsaile: the princes of Zabulon, & the princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude

of

of the mighty are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voice, yea, & that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, hee wil giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue mee, O God: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth mee for waiting so long vpon my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payd them the things that I neuer tooke: God thou knowest my simplenes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: and they iested vpon me.

12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the myre, that I sinke not: Oh let me bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withall: and let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyd: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten : and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another : and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse : thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song : and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and be glad : seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him : the sea and all that moueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherit it : and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule : let them bee turned backward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that cry ouer me, There, there.

4 But let those that seeke thee, be ioyful and glad in thee: and let all such as delight in thy Saluation, say alway, The Lord be praised.

5 As for mee, I am poore and in miserie : haste thee vnto me, O God.

6 Thou art my helper and my Redeemer : O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine ſperaui. Pſal. 71.

Morning prayer.



N thee, O Lord, haue I put my truſt, let me neuer bee put to confuſion: but rid mee, and deliuer mee in thy righteouſnes, encline thine eare vnto me, and ſaue me.

2 Bee thou my ſtrong holde, whereunto I may alway reſort: thou haſt promiſed to helpe mee, for thou art my houſe of defence, and my caſtle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer ſince I was borne: thou art hee that tooke mee out of my mothers wombe, my praiſe ſhalbe alwayes of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 Oh let my mouth be filled with thy praiſe: that I may ſing of thy glory, and honour all the day long.

8 Caſt mee not away in the time of age: forſake mee not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haſt thee to helpe me.

11 Let them bee confounded and periſh, that are againſt my ſoule: let them bee couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me, I wil patiently abide alway: and wil praiſe thee more and more.

13 My mouth ſhall daily ſpeake of thy righteouſnes and ſaluation: for I know no end thereof.

14 I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine olde age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them th[illegible]. are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee:

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euil.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hils righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne & Moone endureth: from one generation to another.

6 He shal come downe like the raine into a fleece of wool: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to the other: and from the Flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shal fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall bee fauourable to the simple and needie: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hils: his fruit shall shake like Libanus, and shall bee greene in the Citie, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their

7 Their eies swel wt fatnes: & they do euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.
9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.
10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.
11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?
12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.
13 All the day long haue I bene punished: and chastened euery morning.
14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.
15 Then thought I to vnderstand this: but it was too hard of me.
16 Vntill I went into the Sanctuarie of God: then vnderstood I the end of these men.
17 Namely how thou doest set them in slipperie places: and castest them downe, and destroyest them.
18 Oh how suddenly doe they consume: perish, and come to a fearefull end?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsaile: and after that receiue me with glory.
24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to holde mee fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: Why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feet, that thou maiest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.
5 Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.
6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued worke thereof: with axes and hammers.
8 They haue set fire vpon thy Holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.
9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, how long shal the aduersary do this dishonour: how long shall the enemie blaspheme thy Name for euer?
12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to cõsume the enemie?
13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.
14 Thou diddest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meat for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountaines and waters out of the hard rocks: thou driedst vp mighty Waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Done vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, do we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that do thy wonderous works declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out the same.
10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake hee the arrowes of the bow: the shield, the sword and the battaile.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The proud are robbed, they haue slept their sleepe: and all the men whose hands were mighty, haue found nothing.
6 At thy rebuke O God of Jacob: both the charet and horse are fallen.
7 Thou, euen thou art to bee feared, and who may stand in thy sight when thou art angrie?
8 Thou diddest cause thy Judgement to bee heard from heauen: the earth trembled and was still.
9 When God arose to iudgement: and to helpe all the meeke vpon earth.
10 The fiercenesse of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.
11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.
12 He shall refraine the spirit of princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.
2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindenesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Psal. 78.

Euening prayer.

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 Hee made a couenant with Jacob, and gaue Israel a Law: which he commaunded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battaile.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the Wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

17 He

17 Hee brought waters out of the stonie rocke : so that it gushed out like the Riuers.
18 Yet for all this they sinned more against him : and prouoked the most Highest in the Wildernesse.
19 They tempted God in their hearts: and required meat for their lust.
20 They spake against God also, saying: Shall God prepare a table in the Wildernesse?
21 He smote the stonie rock in deed, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?
22 When the Lord heard this, hee was wroth : so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.
23 Because they beleeued not in God : and put not their trust in his helpe.
24 So he commanded the cloudes aboue: and opened the doores of heauen.
25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.
26 So man did eate Angels food : for hee sent them meate ynough.
27 He caused the East winde to blow vnder heauen : and through his power he brought in the South West winde.
28 He rained flesh vpon them as thicke as dust : and feathered foules like as the sand of the sea.
29 He let it fall among their tents: euen round about their habitation.
30 So they did eate and were wel filled, for he gaue them their owne desire : they were not disappointed of their lust.
31 But while ẏ meat was yet in their mouthes, the heauy wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie : and their yeeres in trouble.
34 When he slew them, they sought him: and turned them earely,

early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheleſſe, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his Couenant.

38 But hee was ſo mercifull that hee forgaue their miſdeeds: and deſtroyed them not.

39 Yea many a time turned hee his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were euen a winde that paſſeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderneſſe: and grieued him in the deſert.

42 They turned backe, and tempted God: and mooued the Holy one in Iſrael.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drinke of the Riuers.

46 He ſent lice among them, and deuoured them vp: and frogs to deſtroy them.

47 He gaue their fruit vnto the Caterpiller: and their labour vnto the Graſhopper.

48 He deſtroyed their Vines with haileſtones: and their Mulberie trees with the froſt.

49 He ſmote their cattell alſo with haileſtones: and their flocks with hot thunderbolts.

50 He caſt vpon them the furiouſnes of his wrath, anger, diſpleaſure, and trouble: and ſent euil angels among them.

51 Hee made a way to his indignation, & ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But

53 But as for his owne people, hee ledde them foorth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backes, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to mariage.

65 Their Priestes were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Giant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: & laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angrie: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layde waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be merciful vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorowful sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbors haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angrie with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it; and when it had taken root, it filled the land.

10 The hilles were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Boze out of the wood doth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.
16 It is burnt with fire, and cut downe: and they shal perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.
2 Take the Psalme, bring hither the Tabret: the merrie harpe, with the Lute.
3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a law of the God of Jacob.
5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.
7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.
8 I prooued thee also: at the waters of strife.
9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
10 There shall no strange god bee in thee: neither shalt thou worship any other God.
11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voice: and Israel would not obey me.
13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest Wheate flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of princes: he is a Iudge among gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as bee in need and necessitie, haue right.

4 Deliuer the outcast and poore: saue them frō the hand of the vngodly.

5 They will not bee learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth bee out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: & make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more & more: let them be put to shame and perish.

18 And they shall know that thou, whose name is Jehouah: art onely the most Highest ouer all the earth.

Quàm dilecta. Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will bee alway praising thee.

5 Blessed

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Who going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 The will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore-keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: & grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, & to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glorie may dwell in our land.

10 Mercy and trueth are met together: righteousnes and

peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be merciful vnto me, O Lord: for I wil call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou hast done.

9 All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I wil thanke thee, O Lord my God, with al my heart: and wil praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the Congregations

gregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayd.

17 Shew some good token vpon mee for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spokē of thee: ȳ City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall bee reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shal rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shal he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is ful of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou hast

haſt vexed me with all thy ſtormes.

7 Thou haſt put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get foorth.

9 My ſight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue ſtretched out mine hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhal the dead riſe vp againe, and praiſe thee?

11 Shall thy louing kindneſſe be ſhewed in the graue: or thy faithfulneſſe in deſtruction?

12 Shall thy Wonderous Works be knowen in the darke: and thy righteouſneſſe in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and earely ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from me?

15 I am in miſery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I ſuffered with a troubled minde.

16 Thy wrathful diſpleaſure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like Water: and compaſſed me together on euery ſide.

18 My louers and friends haſt thou put away from mee: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

Euening prayer.

MY ſong ſhall bee alway of the louing kindneſſe of the Lord: with my mouth will I euer be ſhewing thy trueth, from one generation to another.

2 For I haue ſaid, Mercie ſhalbe ſet vp for euer: thy trueth ſhalt thou ſtabliſh in the heauens.

3 I haue made a couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.

4 Thy ſeede will I ſtabliſh for euer: and ſet vp thy throne

throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shalbe compared vnto the Lord?

7 And what is he among the gods: that shalbe like vnto the Lord?

8 God is very greatly to bee feared in the counsel of the saints: & to be had in reuerence of al them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, & earth also is thine: thou hast layde the foundation of the round world, & all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, & high is thy right hand.

15 Righteousnes and equitie is the habitation of thy seat: mercy and trueth shal goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shall bee dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the Holy-one of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shal holde him fast: and my arme shall strengthen him.

23 The

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call mee, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his Crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victorie in the battaile.

43 Thou hast put out his glorie: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remẽber, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footsteps of thine anointed: praysed bee the Lord for euermore. Amen. Amen.

Domine, refugium. Psal 90.

LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art GOD from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come again ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a Watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the

the euening is cut downe, dried vp, and withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angrie, all our dayes are gone: We bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that wee may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after ẏ time that thou hast plagued vs: & for the yeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For

6 For the peſtilence that walketh in darkeneſſe : nor for the ſickneſſe that deſtroyeth in the noone day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand : but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold : and ſee the reward of the vngodly.

9 For thou Lord art my hope : thou haſt ſet thine houſe of defence very high.

10 There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall giue his Angels charge ouer thee : to keepe thee in all thy wayes.

12 They ſhall beare thee in their handes : that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt goe vpon the Lion and Adder : the yong Lion and the Dragon ſhalt thou tread vnder thy feet.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp, becauſe hee hath knowen my Name.

15 He ſhal cal vpon me, & I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

16 With long life will I ſatiſfie him : and ſhewe him my ſaluation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to giue thankes vnto the Lord : and to ſing praiſes vnto thy Name, O moſt Higheſt.

2 To tell of thy louing kindeneſſe early in the morning: and of thy trueth in the night ſeaſon.

3 Upon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the Harpe.

4 For thou Lord haſt made me glad through thy workes: and I will reioyce in giuing praiſe for the operations of thy hands.

5 O Lord, how glorious are thy workes : & thy thoughts are very deepe.

6 An vnwiſe man doth not wel conſider this: and a foole doeth not vnderſtand it.

7 When the vngodly are greene as the graſſe, & when all

the

the Workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall bee destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of his enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring foorth more fruite in their age: and shalbe fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal.93.

Euening prayer.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round World so sure: that it cannot be mooued.

3 Euer since the World beganne hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal.94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the World: and reward the proud after their deseruing.

3 Lord,

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?
4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murther the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.
8 Take heed ye vnwise among the people: O yee fooles, when will ye vnderstand?
9 He that planted the eare, shall he not heare: or hee that made the eye, shall he not see?
10 Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.
13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.
14 For the Lord will not faile his people: neither will hee forsake his inheritance.
15 Untill righteousnes turne againe vnto Judgement: all such as be true in heart shall follow it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lord had not helped mee: it had not failed but my soule had bene put to silence.
18 But when I said, my foote hath slipped: thy mercie (O Lord) held me vp.
19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.
20 Wilt thou haue any thing to do with the stoole of wickednesse: Which imagineth mischiefe as a law?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning prayer.

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all Gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O Come, let vs worship and fall downe: and kneele before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the Wildernesse.

9 When your fathers tempted me: proued me, and saw my Workes.

10 Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my Wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new Song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders

ders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world so fast that it cannot bee mooued, and how that hee shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noise, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall go a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like ware at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images,

and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then al that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory,

3 The Lord declared his saluation: his righteousnesse hath hee openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

7 With trumpets also & shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, & let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: Which is Great, wonderfull, and Holy.

4 The Kings power loueth Iudgement, thou hast prepared equitie: thou hast executed Iudgement, and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is Holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his Holy hill: for the Lord our God is Holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Bee ye sure that the Lord he is God, it is he that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.

3 O goe your way into his Gates With thankesgiuing, and into his Courts With praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his Mercie is euerlasting: and his Trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall bee of Mercie and Iudgement: vnto thee, O Lord, Will I sing.

2 O let me haue vnderstanding: in the Way of godlines.

3 When Wilt thou come vnto mee: I Will Walke in my house With a perfect heart.

4 I Will take no Wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shal depart from me: I Wil not know

a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shalbe my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I cal, O heare me, & that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarse cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall builde vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shalbe borne shall praise the Lord.

19 For hee hath looked downe from his Sanctuarie: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within mee, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.
6 The Lord executeth righteousnesse and Iudgement: for all them that are oppressed with wrong.
7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering and of great goodnesse.
9 He will not alway be chiding: neither keepeth hee his anger for euer.
10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.
16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.
18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.
19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O praise the Lord, ye Angels of his, yee that excell in strength:

strength : yee that fulfill his Commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord all ye his hostes : yee seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion : Praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment : and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits : and his ministers a flaming fire.

5 Hee layde the foundations of the earth : that it neuer should mooue at any time.

6 Thou coueredst it with the deepe like as with a garment : the waters stand in the hilles.

7 At thy rebuke they flee : at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hilles, and downe to the valleys beneath : euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe : neither turne againe to couer the earth.

10 He sendeth his springs into the riuers : which runne among the hilles.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the foules of the aire haue their habitation : and sing among the branches.

13 Hee watereth the hilles from aboue : the earth is filled with the fruit of thy workes.

14 Hee bringeth foorth grasse for the cattell : and greene herbe

herbe for the seruice of men.

15 That hee may bring food out of the earth, & Wine that maketh glad the heart of man: and oile to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nestes: and the Firre-trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goates: and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: Wherein al the beasts of the Forest do moue.

21 The Lions roaring after their praye: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifolde are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: Wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: & When thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: When thou takest away their breath, they doe, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall bee made: and thou shalt renue the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shal tremble at the looke of him: if he do but touch

touch the hilles, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my wordes please him: my ioy shall bee in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people What things he hath done.

2 O let your songs bee of him, and praise him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce ỳ seeke the Lord.

4 Seeke the Lord & his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders, and the Iudgements of his mouth.

6 O ye seede of Abraham his seruant: yee children of Iacob his chosen.

7 Hee is the Lord our God: his Iudgements are in all the world.

8 He hath bene alway mindfull of his Couenant and promise: that he made to a thousand generations.

9 Euen the Couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a Lawe: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: & they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 Hee suffered no man to doe them wrong: but reproued

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euen Kings for their sakes.
15 Touch not mine Anointed : and doe my Prophets no harme.
16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But hee had sent a man before them : euen Joseph which was sold to be a bond seruant.
18 whose feete they hurt in the stocks: the yron entred into his soule.
19 Untill the time came that his cause was knowen : the word of the Lord tried him.
20 The King sent and deliuered him : the Prince of the people let him goe free.
21 He made him lord also of his house : and ruler of all his substance.
22 That he might informe his princes after his wil : and teach his Senators wisedome.
23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.
24 And hee increased his people exceedingly : and made them stronger then their enemies.
25 whose heart turned, so that they hated his people: and dealt vntruely with his seruants.
26 Then sent hee Moses his seruant : and Aaron whom he had chosen.
27 And these shewed his tokens among them : and wonders in the land of Ham.
28 He sent darkenesse, and it was darke : and they were not obedient vnto his word.
29 He turned their waters into blood: and slue their fish.
30 Their land brought foorth frogs : yea, euen in their Kings chambers.
31 Hee spake the word, and there came all maner of flies: and lice in all their quarters.
32 He gaue them hailestones for raine : and flames of fire in their land.
33 He smote their vines also and figtrees : and destroyed the trees that were in their coasts.

34 He

34 He ſpake the woꝛd, and the graſhoppers came, and caterpillers innumerable: and did eate vp all the graſſe in their land, and deuoured the fruit of their ground.

35 He ſmote all the firſt boꝛne in their land: euen the chiefe of all their ſtrength.

36 He bꝛought them foꝛth alſo with ſiluer and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: foꝛ they were afraid of them.

38 Hee ſpꝛead out a cloud to be a couering: and fire to giue light in the night ſeaſon.

39 At their deſire he bꝛought quailes: and hee filled them with the bꝛead of heauen.

40 Hee opened the rocke of ſtone, and the waters flowed out: ſo that Riuers ranne in dry places.

41 Foꝛ why? he remembꝛed his holy Pꝛomiſe: and Abꝛaham his ſeruant.

42 And he bꝛought foꝛth his people with ioy: and his choſen with gladneſſe.

43 And gaue them the landes of the Heathen: and they tooke the labours of the people in poſſeſſion.

44 That they might keep his ſtatutes: & obſerue his laws.

Confitemini Domino. Pſal. 106.

O Giue thankes vnto the Lord, foꝛ he is gracious: and his mercie endureth foꝛ euer. Euening prayer.

2 Who can expꝛeſſe the noble acts of the Lord: oꝛ ſhew foorth all his pꝛaiſe?

3 Bleſſed are they that alway keepe Judgement: and doe righteouſneſſe.

4 Remember me, O Lord, accoꝛding to the fauour that thou beareſt vnto thy people: O viſit me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and giue thankes with thine inheritance.

6 Wee haue ſinned with our fathers: wee haue done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy Wonders in Egypt, neither kept they thy great goodneſſe in remembꝛance: but

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were disobedient at the Sea, euen at the Red sea.

8 Neuertheless, he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, and it was dried vp: so he led them through the deepe, as through a Wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his Words: & sang praise vnto him.

13 But within a While they forgat his Works: and would not abide his counsell.

14 But lust came vpon them in the Wilderness: and they tempted God in the desert.

15 And he gaue them their desire: and sent leanness withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done so great things in Egypt.

22 Wonderous Workes in the land of Ham: and fearefull things by the Red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his Wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his Word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them

them in the wilderneſſe.
27 To caſt out their ſeede among the Nations : and to ſcatter them in the lands.
28 They ioyned themſelues vnto Baal-Peor: and ate the offerings of the dead.
29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.
30 Then ſtood vp Phinees & prayed: & ſo the plague ceaſed.
31 And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.
32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.
33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnadviſedly with his lips.
34 Neither deſtroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen : and learned their workes.
36 In ſo much that they worſhipped their idoles, which turned to their owne decay : yea, they offered their ſonnes and daughters vnto deuils.
37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters : whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.
38 Thus were they ſtained with their owne works: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.
40 And he gaue them ouer into the hand of the heathen: they that hated them were lords ouer them.
41 Their enemies oppreſſed them: & had them in ſubiectiõ.
42 Many a time did he deliuer them : but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.
43 Neuertheleſſe, when he ſaw their aduerſitie: he heard their complaint.
44 Hee thought vpon his Couenant, and pitied them according vnto the multitude of his mercies : yea, hee made all

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those that led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East & from the West: from the North and from the South.

4 They went astray in the Wildernesse out of the way: and found no Citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the Citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnes: and declare the wonders that hee doth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungry soule with goodnes.

10 Such as sit in darkenes and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsaile of the most High.

12 He also brought downe their heart through heauines: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: hee deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Cõgregation of

the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a Wildernesse: and driueth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungrie: that they may build them a Citie to dwell in.

37 That they may sow their land, and plant Vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth hee the poore out of miserie: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise wil ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God my heart is ready (my heart is ready:) I will sing & giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I wil giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue

saue them, and heare thou me.

7 God hath spoken in his holinesse: I wil reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistims wil I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God goe foorth with our hostes?

12 O helpe vs against ỹ enemy: for vaine is the help of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroied: & in the next generation

let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them allway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is allway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: & let them bee confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed w̄ shame: & let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.

THe Lord saide vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footestoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

4 The Lord sware and wil not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie & iudgement: all

his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of Wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seed shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenes: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and wil not shrinke: vntil he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the princes: euen with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Iacob frō among the strange people. Euening prayer.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Iordan was driuen backe.

4 The mountaines skipped like Rams: & the little hils like yong sheep.

5 What ailed thee, O thou sea, that thou fleddest: and thou Iordan that thou wast driuen backe?

6 Ye mountaines that yee skipped like Rammes: and ye little hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercie, and for thy truethes sake.

2 Wherfore shal ỹ heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and golde: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: hee is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: hee is their helper and defender.

12 The Lord hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shal blesse them that feare the Lord: both smal and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: Which made heauen and earth.

16 All the Whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lord: from this time foorth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon me.

4 I shal finde trouble & heauinesse, & I shal call vpon the name

Name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord and righteous: yea our God is mercifull.
6 The Lord preserueth the simple: I was in misery, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And Why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.
9 I Wil walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.
11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?
12 I will receiue the cup of saluation: and call vpon the Name of the Lord.
13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.
14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmayd, thou hast broken my bonds in sunder.
15 I wil offer to thee the sacrifice of Thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all ye Nations.
2 For his mercifull kindnesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.
2 Let Israel now confesse, that he is gracious: and that his mercie endureth for euer.

3 Let

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord wil I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I wil not die, but liue: & declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but hee hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is ỹ gate of ỹ Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The

22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marueilous in our eyes.
24 This is the day which the Lord hath made: we will reioyce and be glad in it.
25 Helpe mee now, O Lord: O Lord send vs now prosperitie.
26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.
27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.
29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.
2 Blessed are they that keepe his Testimonies: & seek him with their whole heart.
3 For they which doe no wickednesse: walke in his wayes.
4 Thou hast charged: that we shall diligently keepe thy Commandements.
5 O that my wayes were made so direct: that I might keepe thy Statutes.
6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.
7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnes.
8 I will keep thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.
2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy

3 Thy wordes haue I hidde within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I bene telling: of all the Judgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall bee in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy testimonies are my delight: & my counsailers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make mee to vnderstand the way of thy Commandements: and so shall I talke of thy wonderous workes.

3 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou mee to make much of thy Law.

6 I haue chosen the way of trueth: and thy Judgements haue I layd before me.

7 I haue sticken vnto thy Testimonies: O Lord confound me not.

8 I wil runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shal keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Lawe: yea, I shal keep it with my whole heart.

3 Make me to goe in the path of thy Commaundements, for therein is my desire.

4 Incline my heart vnto thy testimonies: & not to couetousnes.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: ꝙ I may feare thee.

7 Take away the rebuke that I am afraide of: for thy Judgements are good.

8 Beholde, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shal I allway keepe thy Law: yea, for euer & euer.

5 And I wil walke at libertie: for I seeke thy Commandements.

6 I wil speake of thy Testimonies also, euen before kings: and will not be ashamed.

7 And my delight shalbe in thy Commandements: which

I haue

I haue loued.

8 My handes also will I lift vp vnto thy Commandemẽts, which I haue loued: & my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly ỹ forsake thy law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercie: O teach mee thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good & gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned mee: O giue mee vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy Iudgements are right: and that thou of very faithfulnes hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud be cõfounded, for they go wickedly about to destroy me: but I wil be occupied in thy Cõmandements.

7 Let such as feare thee, and haue knowen thy Testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottel in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute mee falsly, O be thou my helpe.

7 They had almost made an ende of me vpon earth: but I forsooke not thy Commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Lawe: I should haue perished in my trouble.

5 I will neuer forget thy Commaundements: for with them thou hast quickened me.

6 I am thine, O saue mee: for I haue sought thy Commandements.

7 The vngodly layde waite for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my studie.

4 I am

4 I am wiſer then the aged : becauſe I keepe thy Commandements.

5 I haue refrained my feete from euery euill Way : that I may keepe thy Word.

6 I haue not ſhrunke from thy Judgements : for thou teacheſt me.

7 O how ſweete are thy Wordes vnto my throat : yea, ſweeter then honie vnto my mouth.

8 Through thy Commaundements I get vnderſtanding: therefore I hate all Wicked Wayes.

Lucerna pedibus meis.

THy Word is a lanterne vnto my feete: and a light vnto my paths. Morning prayer.

2 I haue ſworne, and am ſtedfaſtly purpoſed : to keepe thy righteous Judgements.

3 I am troubled aboue meaſure: quicken mee (O Lord) according to thy word.

4 Let the free will offerings of my mouth pleaſe thee, O Lord: and teach me thy Judgements.

5 My ſoule is alway in my hand: yet do I not forget thy Law.

6 The vngodly haue laid a ſnare for me : but yet I ſwarued not from thy Commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer : and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfil thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things : but thy Law doe I loue.

2 Thou art my defence and ſhielde : and my truſt is in thy word.

3 Away from me ye wicked: I wil keepe the Commandements of my God.

4 O eſtabliſh me according to thy word, that I may liue: and let me not be diſappointed of my hope.

5 Hold thou mee vp, and I shall be safe, yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercie: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue golde and precious stone.

8 Therefore hold I streight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

ICall with my whole heart: heare me, O Lord, I wil keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindenesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer.

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It grieueth mee when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindenesse.

8 Thy word is true from euerlasting: all the Iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according

cording to thy Word.

3 My lippes shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal.120.

IN my trouble I called vpon the Lord: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal.121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to bee moued: and hee that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mystresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi

Moneth. The xxvij. day.

Nisi quia Dominus. Psal.124.

IF the Lord himselfe had not bene on our side(now may Israel say:) if the Lord himselfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea,the waters had drowned vs:and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praised be the Lord:which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken,and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal.125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shal leade them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal.126.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the Heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord : as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth foorth good seed : shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal.127.

EXcept the Lord builde the house : their labour is but lost that build it.

2 Except the Lord keepe the Citie : the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe : are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant : euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal.128.

BLessed are all they that feare the Lord : and walke in his wayes.

2 For thou shalt eate the labours of thine handes : O well is thee, and happy shalt thou be.

3 Thy wife shalbe as the fruitfull Vine: vpon the walls of thine house.

4 Thy children like the Oliue branches : round about thy table.

5 Loe, thus shall the man bee blessed : that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee : that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea,

7 Yea, that thou shalt see thy childrens children : and peace vpon Israel.

Sæpe expugnauerunt. Psal.129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp : but they haue not preuailed against me.

3 The plowers plowed vpon my backe : and made long furrowes.

4 But the righteous Lord:hath hewen the snares of the vngodly in pieces.

5 Let them bee confounded and turned backward : as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house tops : which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand : neither hee that bindeth vp the sheaues,his bosome.

8 So that they which go by,say not so much as the Lord prosper you : We wish you good lucke in ỹ Name of the Lord.

De profundis. Psal.130.

OUt of the deepe haue I called vnto thee, (O Lord :) Lord heare my voyce.

2 Oh let thine eares consider well : the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke What is done amisse: O Lord,who may abide it ?

4 For there is mercy w̃ thee:therfore shalt thou be feared.

5 I looke for the Lord , my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel,trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine,non est. Psal.131.

LOrd,I am not high minded : I haue no proud lookes.

2 I doe not exercise my selfe in great matters : which are to high for me.

3 But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.



Lord remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

3 I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of head to take any reſt.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mightie God of Jacob.

6 Loe, we heard of the ſame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footeſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts bee clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my Couenant, and my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

15 This

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his Crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwel together in vnitie.

2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as ỹ dew of Hermon: which fel vpon ỹ hil of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate Nomen. Psal. 135.

OPraise the Lord, laude ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What-

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 Hee bringeth foorth the cloudes from the endes of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man & beast.

9 Hee hath sent tokens & wonders into the mids of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 O giue thanks vnto the God of al gods: for his mercie endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which

4 Which onely doeth great Wonders: for his mercie endureth for euer.
5 Which by his excellent Wisedome made the heauens: for his mercy endureth for euer.
6 Which layde out the earth aboue the Waters: for his mercie endureth for euer.
7 Which hath made great lights: for his mercy endureth for euer.
8 The Sunne to rule the day: for his mercy endureth for euer.
9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.
10 Which smote Egypt With their first borne: for his mercie endureth for euer.
11 And brought out Israel from among them: for his mercy endureth for euer.
12 With a mighty hand and a stretched out arme: for his mercie endureth for euer.
13 Which diuided the red Sea in two parts: for his mercie endureth for euer.
14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.
15 But as for Pharao and his hoste, he ouerthrew them in the red Sea: for his mercie endureth for euer.
16 Which ledde his people thorow the Wildernesse: for his mercie endureth for euer.
17 Which smote great Kings: for his mercy endureth for euer.
18 Yea, and slew mightie Kings: for his mercie endureth for euer.
19 Sehon King of the Amorites: for his mercie endureth for euer.
20 And Og the King of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which

23 Which remembred vs when wee were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth food to all flesh: for his mercy endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.
27 O giue thankes vnto the Lord of lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe & wept: when we remembred (thee) O Sion.
2 As for our harpes, wee hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 How shall we sing the Lords song: in a strange lande?
5 If I forget thee, O Hierusalem: let my right hand forget her cunning.
6 If I do not remẽber thee, let my tongue cleaue to ẏ roofe of my mouth: yea, & I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.
8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast serued vs.
9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.
2 I will worship toward thy holy Temple, & praise thy Name, because of thy louing kindenesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.
3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue mee.

8 The Lord shal make good his louing kindnes toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.



LOrd, thou hast searched mee out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bedde: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea,

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered mee in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them:

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euil man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the handes of the vngodly:

preserue

preſerue mee from the wicked men, which are purpoſed to ouerthrow my goings.

5 The proud haue layd a ſnare for mee, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaide vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battell.

8 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they be too proude.

9 Let the miſchiefe of their owne lips fall vpon the head of them: that compaſſe me about.

10 Let hot burning coales fal vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of wordes ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpleſſe.

13 The righteous alſo ſhall giue thanks vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. Pſal 141.

LOrd, I call vpon thee, haſte thee vnto mee: and conſider my voyce, when I cry vnto thee.

2 Let my prayer be ſet forth in thy ſight as the Incenſe: and let the lifting vp of my hands be an euening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let mee not bee occupied in vngodly workes, with the men that worke wickednes, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickedneſſe.

7 Let their Iudges bee ouerthrowen in ſtonie places: that they may heare my words, for they are ſweete.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for mee: and from the traps of the wicked doers.

11 Let the vngodly fal into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal.142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: & no man cared for my soule.

6 I cried vnto thee, O Lord, and said: thou art my hope, and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal.143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: hee hath layde mee in the darknesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon al thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch foorth my hands vnto thee: my soule gaspeth vnto

vnto thee, as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from mee, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to do the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake, bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight. Morning prayer.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, frō the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I wil ſing a new ſong vnto thee, O God: and ſing prai-
ſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto Kings: and haſt deliue-
red Dauid thy ſeruant from the perill of the ſword.

11 Saue me, and deliuer me from the hand of ſtrange chil-
dren: whoſe mouth talketh of vanitie, and their right hand is
a right hand of iniquitie.

12 That our ſonnes may growe vp as the yong plants:
and that our daughters may be as the poliſhed corners of the
Temple.

13 That our garners may bee full and plenteous with all
maner of ſtore: that our ſheepe may bring foorth thouſands
and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there bee
no decay: no leading into captiuity, and no complayning in
our ſtreets.

15 Happy are the people that be in ſuch a caſe: yea, bleſſed
are the people which haue the Lord for their God.

Exaltabo te Deus. Pſal. 145.

I Will magnifie thee, O God, my King: and I wil praiſe thy
Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praiſe
thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be pray-
ſed: there is no end of his greatneſſe.

4 One generation ſhall praiſe thy workes vnto another:
and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory,
thy praiſe, and wonderous workes.

6 So that men ſhall ſpeake of the might of thy marue-
lous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindeneſſe ſhall bee
ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull: long ſuffering,
and of great goodneſſe.

9 The Lord is louing vnto euery man: and his mercy
is ouer all his workes.

10 All thy workes praiſe thee, O Lord: and thy Saints
giue

giue thankes vnto thee.

11 They shew ẏ glory of thy kingdom: & talk of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I wil sing praises vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.



Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lord doeth builde vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercie.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath

blessed

blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of Wheate.

15 He sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like Wooll: and scattereth the hoare frost like ashes.

17 He casteth foorth his yce like morsels: Who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all yee heauens: and yee waters that bee aboue the heauens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, hee commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye Dragons & all deepes.

8 Fire and haile, snow and vapours: Winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitful trees, and all Cedars.

10 Beasts and all cattel: Wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal.149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: & to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vſed for ſundry purpoſes.

A generall confeſsion to be ſaid euery Morning.

OAlmightie God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and a wretched ſinner, and haue manifolde wayes moſt grieuouſly tranſgreſſed thy moſt godly Commaundements, through wicked thoughts, vngodly luſtes, ſinfull wordes and deedes, committed in my whole life. In ſinne am I borne and conceiued, and there is no goodneſſe in mee, in as much as if thou ſhouldeſt enter into thy narrow iudgement with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needs periſh and bee damned for euer: So little helpe, comfort, or ſuccour is there either in me, or in any other creature. Only this is my comfort (O heauenly Father) that thou diddeſt not ſpare thy only deare beloued Sonne, but diddeſt giue him vp vnto the moſt bitter, and moſt vile and ſlanderous death of the croſſe for me, that he might ſo pay the ranſome for my ſinnes, ſatisfie thy iudgement, ſtil and pacifie thy wrath, reconcile me again vnto thee, and purchaſe mee thy grace and fauour, and euerlaſting life. Wherefore, through the merite of his moſt bitter death and paſſion, and through his innocent bloodſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe to be gracious & merciful vnto me, to forgiue and pardon me all my ſinnes, to lighten my heart with thy holy Spirite, to renue, confirme, and ſtrengthen mee with a right and perfect faith, and to inflame mee in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy moſt godly Commandements, and ſo glorifie and praiſe thee euerlaſtingly. And alſo that I may with a free conſcience and quiet heart, in al maner of temptations, afflictions, or neceſſities, & euen in the very pangs of death, cry boldly and merily vnto thee, & ſay, I beleeue in God the Father almighty, maker of heauen and earth, and in Ieſus Chriſt, &c. But, O Lord

God

Godly prayers.

God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I crie, and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Merciful Lord God heauenly Father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life from henceforth, into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darknesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

¶ Another prayer for Morning.

O Almightie and most gracious God, wee heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commanded by thy holy word that no man should bee idle, but all occupied in godly and vertuous exercises, euery man according to his calling: wee most humbly beseech thee, that thine eyes may attend vpon vs, dayly

dayly defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that wee may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoyd all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

¶ A prayer for the Euening.

O Most mighty Lord our Father, and God euerlasting, full of pitie and compassion, we acknowledge & confesse that wee be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers and grant our requests, if we consider our owne deseruing. For our consciences do accuse vs, and our sinnes witnesse against vs, & we know that thou art an vpright Iudge, which doest not iustifie the sinners & wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most mercyful Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desperation: we vtterly renounce all worldly confidence, & flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifold sinnes and wickednes, whereby we cõtinually prouoke thy wrath & indignation against vs, neither our negligence and vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Sonne Iesus Christ, who by offring vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that wee may rightly weigh them, & earnestly repent for the same:

ſame: and ſo much the rather, O Lord, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot praiſe thee, nor call vpon thy Name: but the repenting heart, the ſorrowfull minde, the conſcience oppreſſed, hungring and thirſting for thy grace, ſhall euer ſet foorth thy praiſe and glory. And albeit we be but wormes and duſt, yet thou art our Creatour, and we be the worke of thy hands: yea, thou art our Father, and wee thy children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou haſt bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deſerts puniſh vs, but mercifully chaſtiſe vs with a fatherly affection, that al the World may know that at what time ſoeuer a ſinner doeth repent him of his ſinne, from the bottome of his heart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thine holy Prophet.

Finally, foraſmuch as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeined him the day to trauaile: Grant, O deare Father, that wee may ſo take our bodily reſt, that our ſoules may cõtinually watch for the time that our Lord Jeſus Chriſt ſhall appeare for our deliuerance out of this mortall life, and in the meane ſeaſon, that wee, not ouercome by any fantaſies, dreames, or other temptations, may fully ſet our minds vpon thee, loue thee, feare thee, and reſt in thee: Furthermore, that our ſleepe bee not exceſſiue or ouermuch, after the inſatiable deſires of our fleſh: but onely ſufficient to content our weake nature, that wee may bee the better diſpoſed to liue in all godly conuerſation, to the glory of thine holy Name, and profit of our brethren. Amen.

¶ A moſt neceſſary prayer.

O Lord Jeſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe, which by thy moſt wholeſome appearing and ſight, doeſt bring foorth, preſerue, nouriſh, and refreſh all things, as well that are in heauen, as alſo that are

on

on earth, We beseech thee mercifully and fauourably to shine into our hearts; that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lord Almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, & most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner, for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplyed: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot

a Thou hast promised that repentance shall bee the way for them to returne to thee.

b He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sins nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neither haue I any release: For I haue prouoked thy Wrath, and done euill before thee. I did not thy Will, neither kept I thy Commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue mee: O Lord forgiue me, and destroy mee not With my transgressions. Be not angry With mee for euer by reseruing euill for mee, neither condemne mee into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou Wilt shew all thy goodnesse: for thou Wilt saue mee that am vnworthy, according to thy great mercie: therefore I Will praise thee for euer all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for euer and euer. Amen.

☞ A prayer conteining the duetie of euery true Christian.

OMost mighty God, mercifull and louing Father, I Wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and I most humbly beseech thee for his sake to bee mercifull vnto mee, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powre vpon me (O Lord) thy holy Spirit of Wisdome and grace: gouerne and leade me by thy holy Word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon mee, and so lighten the naturall blindnes and darkenesse of my heart through thy grace, that I may dayly bee renewed by the same spirit and grace: By the Which (O Lord) purge the grossenesse of my hearing & vnderstanding, that I may profitably reade, heare, and vnderstand thy Word and heauenly Will, beleeue, and practise the same in my life and

and conuerſation, and euermoze holde faſt that bleſſed hope of euerlaſting life.

Mortifie and kill all vice in mee, that my life may expreſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and grant me thy peace all my dayes: Graciouſly pardone mine infirmities, and defend me in all dangers of body, goods & name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill baites, and ſleights of that olde enemy of mankinde Satan that roaring Lion, euer ſeeking whom he may deuoure.

And here (O Lord) I proſtrate with moſt humble minde craue of thy diuine Maieſtie, to be mercifull vnto the vniuerſall Church of thy Sonne Chriſt: and eſpecially according to my bounden duetie, beſeech thee for his ſake to bleſſe, ſaue, and defend the principall member thereof, thy ſeruant our moſt deare and Soueraigne Lord King James, increaſe in his royall heart true faith, godly zeale, and loue of the ſame: And grant him victory ouer all his enemies, a long, proſperous and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moreouer, O Lord, graunt vnto his Maieſties moſt honourable Counſailours, and euery other member of this thy Church of England, that they and wee in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increaſe in vs true faith and religion: Repleniſh our mindes with all goodneſſe, and of thy great mercie keepe vs in the ſame till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I cõmend vnto thy fatherly protection, all that thou haſt giuen me, as wife, children and ſeruants: Aide mee, O Lord, that I may gouerne, nouriſh, and bring them vp in thy feare and ſeruice. And foraſmuch as in this World I muſt alwayes be at warre and ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood,

but

but with the deuil which is the prince of darkenesse, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in the battel with an inuincible constancie against al corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for mee and all thine Elect, through Christ our Lord and onely Sauiour.

Amen.

1 OC 57

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